The Pulpit

A Journal of Contemporary Preaching

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Theodore P. Ferris:

A Great Idea About God

Richard H. Luecke • The Labor of Love
Jaroslav Pelikan • The Upper-Directed Man
John R. Bodo • A Christian Vocation
Henry Kuizenga • Let Them Know Who's Boss
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DONALD MACLEOD
IS MODERN PREACHING OUT OF SHAPE?

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Meditation

O GOD, the Father of Him who was the man of sorrow and the giver of song, we would learn of thy nature and our purpose. Purge us of vain thoughts and desires in order that we may perceive thee more clearly.

We do see that because of our unfaithfulness there are things that never were and should have been: A word of cheer that died a stillborn thing, no time had we to attend its birth — and thus the joy, the word, the deed are buried in a common grave; an act of kindness too feeble to perform, the deed undone lifts no heavy heart, carries no joy, but sleeps restless in our soul; a song that never stirred the silence, a thing of beauty smothered in anxiety and never shared; a noble thought of love that took no form and died a shapeless inspiration with no other heart its affection to share; a flame of hope that tried to burn, but could not last for the moist breath of our despair.

O God, thou dost know the pain that stifled things can bring. Help us to live as midwives helping struggling joys to be born. Amen. — *Alfred M. Deemer, Third United Presbyterian Church, Pittsburgh, Pennsylvania.*

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A Journal of Contemporary Preaching

VOLUME XXX SEPTEMBER 1959 NO. 9

Memo:

FROM Dietrich Bonhoeffer comes the phrase that for some of us sets the theological (and the ethical and the liturgical and the ecclesiological) problem of the next generation. Writing from a Nazi concentration camp shortly before his execution, the young Bonhoeffer looked back over all he had thought and preached and taught till then, and looked ahead to what would have to be done to his thinking and preaching and teaching if he lived beyond his imprisonment. Drastic reworking would be in order, he saw: new departures, new directions. Because, as he said, "the world has come of age" and none of the church's statements and strategies set for an earlier situation fit the new fact.

"The world has come of age" — a teaser of a phrase. It may help to see what is in the words by going at them backwards. If we say that the world is now of age we suggest at the same time that there was a time when the world was not of age. And of course as soon as you say that, you remember that time. There certainly was a time when the world (the Western world, this Christendom) was nursed and swaddled by the church, when our world was shepherded and tutored by the church, when the world took orders like an obedient child from the church. Then it was that the world's politicians, economists or commercial men, scientists, artists, philosophers turned to the church for the answers which they had to arrive at in their own disciplines, for the directions they would have to follow in their particular departments, even for the information which was proper to their areas. The church was the mother in those days, the church was the Big Lady, the church was the boss.

The plain and obvious fact now is that *that* is over. The world has come of age. The disciplines in the human enterprise recognize their own competence. They do not go to the church or to anyone else to find out what they have to find out in their own areas. All the disciplines now explore their own possibilities, their own vitalities, their own potentialities. They have realized their independence; they have declared their autonomy.

So what do we do about the new state of affairs (not so new, really, but only recently recognized)? Do we try to press the world back into the church's tutelage? Do we insist that the church still has all the answers to all the questions, the solutions to all the problems in every area of human enterprise? There are Christians, of course, who say yes to this.

Others however will see and say that such resubordination of the world is impossible. However much nostalgia wishes, hopes, prays it, that is no longer possible. Among these Christians will be some (those on whom everything now depends) who hold that such return is not only impossible but undesirable. These are the Christian thinkers who are trying to persuade us to take the doctrine of creation more seriously than we Protestants ever have. To do that we will have to get over our nervousness about the world, will have to admit that not everything that happens in the creation is necessarily bad. We will have to accept the notion that the world's possibilities are built into the creation, and are to be realized where they are found, by whatever men are most at home in whatever area the possibilities wait. We will have to quit thinking of a once-and-for-all creation "back there" about which Christians already know all that is worth knowing. We will have to get used to thinking that the surprising things that happen are not necessarily "our fault," are not necessarily bad. They may be, of course, but not necessarily. What works out *may* be the working out of the creation itself.

Those who feel this way, then, will not bewail the world's coming of age, but will see this too as part of a possibility that has lain in the creation since the beginning. And they will think and act in a church which must now find other than traditional ways to state the gospel's constant relevance, ways less concerned with giving the superlatively informed world answers about itself, more concerned with asking the world questions about the shadowed context of its brilliant competence.

The theology and the churchmanship that will be available in a world now of age will be in Christians who do not any more claim to know everything about anything, but who confess only that they have known God in Christ, and who are ready to go at the hard work of figuring out what difference this single claim makes to a world we cannot again dominate, and how best that difference can be made by a church that doesn't want to dominate anyway.

T. A. G.

Worship Is Not the Way We Conduct Ritual, But the Way We Conduct Ourselves

A Great Idea About God

By Theodore P. Ferris

God is spirit: and they that worship him must worship him in spirit and in truth. John 4:24.

THESE WORDS have an air of greatness about them — just as they stand, without any explanation or any word of interpretation. Even though you did not know who said them, or under what circumstances, or exactly what they meant, you would know instinctively that they were important, that they said something that was significant. These simple words, no one of them with more than two syllables, yet neither trivial nor trite and, as you hear them, you can feel the pulsation of a great idea in them!

God is Spirit. No article, not *a* Spirit. God is Spirit. Spirit is, most elementally, breath, the breath of life. Think what that means.

A gifted actor or director takes a play that has been neglected for many years and lain dormant on the shelf. He sees hidden possibilities in it; he brings it out, produces it, breathes into it the breath of life, his own spirit. He revives the play. A team in an athletic contest rises to unexpected heights when the stands cheer and breathe into the members of the team the spirit of the school.

God, the ultimate Mystery, the indefinable One, the Ground of our very being and existence, about whom so many speculations have been made, wisely and unwisely; God, to whom we all in some way instinctively reach out, and apart from whom we can find no rest, this God is the breath of life. God is that which makes everything else live. God is not a material substance, is not like a tree, or a river, or the sun, or even a person. He is greater than that. He is Spirit, he is the breath of life, the energy, without which there would be no tree, no river, no sun and no person.

God, in this very elementary sense, is that which *animates.* And to make it real to you, God is he who animates you, who is the breath of life in you, without whom you would be nothing but a limp, inactive, unthinking, unimagining lump of clay. God is Spirit.

And they that worship him must worship him in spirit and in truth. That is, those who worship him, who respond to him, who turn instinctively and almost impulsively toward him as a plant turns toward the sun, those who find in him the very center of their existence, even though they do not know quite how or why; those who bow down to him in recognition of their complete dependence upon him — those who worship him must do so, remembering who he is. He is Spirit; he is in no particular place; he is invisible and intangible; he transcends all the ups and downs of historic existence. He is everywhere. He is in everything that exists. They who worship him must approach him *in spirit* and *in truth* or, as some translators have told us, the word *truth* means *reality.*

Deep Calling Unto Deep

If we were to translate this, we might say that real worship is and always must be deep calling unto deep, the deepest thing in you calling unto the deepest thing in the nature of the universe; not simply that which is on the surface of your mind, not simply your bodily movements in an act that you can perform almost automatically, but that which is deepest and most real in you reaching out to that which is highest and most real in the universe. Real worship is man standing before God in the spirit of real gratitude, thanking him for the very wonder of existence with its difficulties, hazards and dangers; nevertheless thanking him for the opportunity of life, and for the beauty and wonder of the world, in spite of its ugliness, and in spite of the things which sometimes make it almost unbearable.

Real worship is man standing before God in the spirit of real gratitude; also in the spirit of real penitence, knowing deep in himself that he falls far short of that which he might have been and God hopes him to be; standing before God in the

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pirit of real trust and confidence, willing to go orward into the future, no matter how dark and orbidding it may be at the time, because he be-ieves that the strength that he needs will be given im by the Source of all strength.

Truth Incarnate

Once you start thinking about these words, ou could go on and on, for they are great words, ut together in such a way as to express *one* of the reat ideas about God. Not the only one, but one f the great ideas about God. Great as the words re by themselves, when you take them in their ontext they have an even greater interest and more ointed significance. Like everything in Christian-y, they come right out of life. These words are he truth incarnate in a situation.

This is the situation. Jesus was on his way rom Jerusalem to Galilee. He either had to go *hrough* Samaria or *around* it. If a man goes from Boston to New York, he has to go either through Connecticut or around it — that is, if he goes by and. It was shorter to go through Samaria, but was safer to go around it. The Jews and amaritans were not on friendly terms. There as a deep-seated cleavage between these two peo-les, both Semitic in their origin, both going back o Moses in their religion. Nevertheless, there was real rift between the two and they hated each ther. The Samaritans accepted the first five books f the Bible and rejected all the rest; after the exile, n Mt. Gerizim they built a rival temple to the ne in Jerusalem and claimed that this was the nly place where a man could legitimately worship od.

In spite of this unfriendly situation, Jesus and is friends chose to go through Samaria and not round it. They came to the little village of ychar. There was a well in the town. It was ctually a spring, a dug well fed by springs, so that he water was *living* water; in other words, running ater, not standing water that a cistern catches. ccording to the legend, Jacob had dug the well imself in days long gone by and had given it to he people. And so it was that this particular well as surrounded with all the associations of those ncient days.

It was noon, and hot, and Jesus was tired, so e sat down by the well to rest. His friends went f to the town to get some food. While he sat ere, a woman came to the well to draw water. esus instinctively fell into conversation with her. rst he asked her to give him a drink, and she was ocked because Jews did not ordinarily have any ealings at all with Samaritans, and she recognized m to be a Jew by his accent. Besides that, neither ws nor Samaritans greeted or had any dealings natever with a woman in public; not even a man th his own wife. No wonder she was surprised!

One thing led to another and he began to go deeper and deeper into the woman's life. When the conversation began to get too personal, and Jesus began to talk to her about her own personal domestic life and marriage, the woman brought up the old controversy between the Jews and the Samaritans. This is so easy to do, isn't it? To avoid something that goes right to the heart of your own situation and which is difficult for you to face, to avoid that by skirting off in another direction, bringing up a religious controversy to which there seems to be no answer at all. In this case it was the old question, which is the right place to worship — on the mountain in Jerusalem, Mt. Zion, or, as her fathers had told her, on Mt. Gerizim?

The answer that Jesus gave is familiar to most of you.

> The time is coming when ye shall neither on this mountain, nor yet at Jerusalem worship the Father. The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is Spirit: and they that worship him must worship him in spirit and in truth.

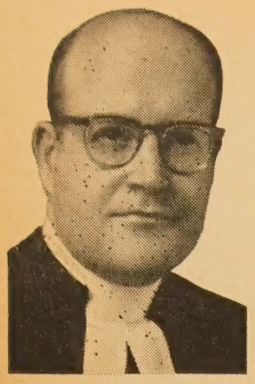
What Jesus was saying to the woman was that it does not really make any difference *where* you worship God. That is not the real thing in religion, and it is time you came out of these shallow pools of religious controversy about secondary things in religion and began to deal with the primary things of religion.

Set against that background of religious prejudice, these words spring into life. Whenever we try to put down into simple, easily-communicated words what Jesus was saying, we do it always with hesitation, but this is one of the roles of his interpreters in every age, to interpret the words in the light of the current situation.

Jesus was saying that the real question in religion is not where a man worships but *whom* he worships. Most important is that you worship the Father, the God who is Spirit, the God who is present in both mountains, who is in all places, animating all lives, not only Jews and Samaritans, but Greeks and Romans, and people in all parts of the earth. If a man worships a small local God, his worship will be small, shrinking his life to fit the small pattern. If he worships the American God, or the Western God, or the Russian God, or the Eastern God, his religion is bound to breed hatred and misunderstanding, as it did in those days when Jesus was alive in Palestine.

It is possible for a man to become so preoccupied with the way in which he conducts his worship that he forgets the larger matters of his own conduct, and even forgets the nature and character of the God whom he worships. Think about some of the things that separate people in religion. One man says, "You keep Sunday as a day of rest; we keep Saturday." Another man says, "You have

(Continued on page 14)



Truth Comes Through the Personality Of Him Who Has Been Transformed

Is Modern Preaching Out of Shape?

By Donald Macleod

SOMEONE surely will demand, "What do you mean by asking if modern preaching is out of shape?" Houses and trees and motor cars — and even liturgies — all have shapes, but in the case of preaching, it doesn't seem to make sense. Maybe in one way it doesn't, and is not meant to, make sense because even preaching itself — Fosdick notwithstanding[1] — has to risk sometimes the badge of folly if it is to be one hundred per cent Christian. Yet the shape theory in preaching is valid even though such abstract factors as art, emotion and will, which defy the discipline of structures, are unavoidably involved. Indeed the presence or absence of shape in preaching decides whether or not it can fulfill the ends for which it is destined or ordained. No preacher can disregard the implications of the shape theory if he is at all anxious to communicate with vitality the truth that is the gospel.

I

Without seeming to play upon words, few will deny that contemporary preaching needs to be *in* better shape. Whenever any body or vehicle is declared to be in shape, the inference is that it is measuring up to its maximum potential. Unfortunately much of our modern preaching fails to be in such a lively condition or to do what it demands. Why? Chiefly because of a root trouble: The pulpit is suffering from a truncated conception of the nature and purpose of the ministry. During several decades a gradual erosion of the idea of the ministry has occurred and as a result its dimensions as a calling have become contracted to the limits of a profession, or at the worst, a trade among a score of alternatives. As the latter, the preacher cannot side-step with any consistency the lurking pitfall of becoming merely a sanctified director of a humming organization in which his ministry is estimated by arithmetical standards.

Although frequently the culture and outlook of the times can be blamed for coloring the office of the ministry, yet a measure of responsibility can be laid upon those theological seminaries where overstuffed curricula have opened the way for this gradual loss of ministerial integrity, even among the more idealistic of their graduates. With more than a fair proportion of "how to" courses, the student is usually distracted by the multiple claims of an overdiversified schedule, whereas his basic need may be an articulation or reinforcement of the initial notion of why he wants to become a minister at all. He is very apt, therefore, to accept a congregational assignment with only a fuzzy conception of the *who* and *what* and *why* of his calling, and the consequences appear when he tries to cover up his inner deficiency by becoming a "career man" or by striving to be a professional success.

It is an old idea, but patently worth recapturing that the nature of the ministry can never be articulated unless its purpose be made clear: that every man who is ordained is called first, last and always, *to preach.* When our forefathers talked about "the centrality of preaching" they meant "that the one thing needful in the church was to declare and explain and apply the authentic Christian message, the Word of God"[2] (Donald Baillie). In the Reformed tradition, however, when a man is ordained to the office of the Holy Ministry, he is given "authority to preach the Word, to administer the sacraments." What a pity the declaration is worded in this way! It provides the possibility of an *either/or* handling of ministerial responsibility. One man concentrates upon preaching, another on the sacraments — as if these were two separate disciplines, one of which may be emphasized to the neglect of the other. What is more, the ministry falls then into two schools — one wearing the badge of a prophet, the other, of a priest. How

[1] Harry Emerson Fosdick, *The Living of These Days,* (New York: Harper & Brothers, 1956).

[2] Donald Baillie, *Has the Church Failed?,* edited by Sir James Merchant (London: Odhams Press Ltd., 1947). Used by permission.

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easily this unhappy situation could be prevented f the declaration were to read, "authority to proclaim the gospel through word and sacrament." Not only would this unify the purpose of the ministry, but it would throw every man back upon he honor of his conscience as to how he rates vith the thing that has priority: the gospel.

In a loose sense anyone can preach and dispense acraments, but not everyone can bear witness to he gospel if he has not made it his own. And it s upon this latter qualification that the efficacy f preaching and the sacraments depends, because hese are means, not the sources, of grace. To bear vitness to the gospel, the preacher must testify to he reality of a *deed* or an *act;* he must show that vhat God has done is operative in him too; he nust prove that he himself has responded to the rgency and integrity of God's claim upon him in he gospel.

What does this do for preaching? Look at it n this way: the preacher's whole experience, personal and communal, internal and external, flows nto his preaching. If the gospel is not a vital factor hat grips his life, his preaching will be blunted, anguid, and in all probability become the slave f continuous compromises with public opinion nd things as they are. Perhaps P. T. Forsyth provides the key to the problem when he wrote hat the minister is "to preach to the church from he gospel so that with the church he may preach he gospel to the world."[3] Here is a healthy declaration of the nature and purpose of the ministry. To be seized by this conception is tantamount to putting modern preaching in shape.

II

Preaching that is in shape is marked then by piritual integrity that continues as long as the ospel within it is a living, redemptive thing. But his is not all: preaching must be put *into shape* oo. Its content must be molded into some form hat arrests the intellect, because the preacher has o appeal to the whole of man's nature — mind, motion and will — and none of these can he afford o overlook. Feeling, for example, often opens the oor for the truth to enter in. Truth and feeling reate sentiments that move the will. But the ruth must not be set forth merely in plausible erms; it must be in a form or shape that is inellectually respectable.

This is the homiletician's perennial problem. Time was when the bare tenets of sacred rhetoric vere all that was needed. Every sermon began vith an exhaustive introduction (exordium), then hree or four major divisions followed, and finally ame the conclusion which on occasion could evelop into a lengthy peroration. To delete any ne of these features was to bring down the whole argument like a house of cards. Not only this, but any other shape was such an aberration from the norm as to be regarded almost as heresy.

Much contemporary preaching, however, in an unconscious effort to ape the fads of the age, has swung to another extreme. In many cases, it has no shape whatsoever, and therefore many sermons appear as a series of disjointed impressions, without any integrating factor except that they are said by the same person. Achilles Dount, Dean of Cork, once deplored sermons that were "all color and no form." And this absence of form has allowed many sermons to be merely a succession of "as I see it" reflections, a shapeless commentary that never gets around to discussing how God sees it.

How then can we get preaching into shape? It must be remembered, first of all, that this is an age of pictures, of television, of spot announcements, in which much information is given in tabloid form and absorbed in quick doses. Few people, therefore, are able to follow a sustained argument or a treatment of a comprehensive theme with divisions and subdivisions nicely compacted and compounded. Hence a modern sermon — be it ten or twenty-five minutes in length — should feature *one* major idea, substantial enough to be respectable, maybe in the form of a proposition, axiom, or succinct declaration, but always arising out of or anchored in Holy Scripture. It should proceed by permitting that idea to unfold in the light of the preacher's aim, and if this is done intelligently the sermon will assume automatically its own particular shape. Again nature and purpose are involved, and here they give to the sermon its ultimate shape. And a distinctive shape it will have if unity and motivation have been at work also in its preparation. Provided that the preacher has these, there is little else he needs to put his preaching *into* shape.

III

The shape theory suggests more: All Christian preaching must be done *within a shape.* This has two aspects: time and place. The *time*-shape has to do with the program of the year's preaching. Now between church, state and local pressures, almost every Sunday of the year has taken on some designation either of national, denominational or civic character, to such an extent that once a friend of mine remarked with an air of resignation, "If I were to observe all the *named* Sundays, I'd never get around to preaching the gospel." The most sensible approach is to follow the major festivals of the traditional Christian Year, and to observe the civic and denominational ones with discretion, being careful at the same time that when any cause has special merit, in some way the people are fully apprised of it. The key to all this is what George Gibson has called "planned preaching," by which in the course of the church year

[3] P. T. Forsyth, *Positive Preaching and The Modern Mind* (London: Independent Press Ltd., 1949).

the people are brought through the whole cycle of God's revelation in Jesus Christ and its deep implications for moral living.

The *place*-shape has to do with the community or context in and to which the minister must preach. And the usefulness of his preaching will be determined by the way and the period in which he is related to that community. It is obvious then that the short pastorate is a death knell to any hope of preaching becoming effective within the shape of the community. Unfortunately in some cases, especially the difficult ones, the congregation does not expect the preacher to stay; none of his predecessors did. Within any such situation or shape, there are urgent needs to be preached to; but they cannot be either seen or comprehended by the preacher whose frantic eye is upon his next "desirable" move. Preaching within the shape of the community breaks down when the nature of the pastorate is just a two-way relationship between a congregation which has become dispirited through ignorance of its resources and a young preacher who hasn't the will or patience to stay on, because "he's on the way up" or he has heard someone refer to him as "a man to watch."

But, in the beginning, his pastorate was definitely a three-way understanding — minister, congregation, and church (i.e. denomination or presbytery) — the latter signifying that the church was involved legally in this matter, that it approved of the minister's call to this place as a curé of souls, and that it was morally responsible for the work of the Kingdom there. The place-shape then is an inclusive one, because the moral welfare of a community is the concern of preacher, local church and denomination. And in cases of failure, one or all parties may be responsible. Moreover, any flouting of the place-shape of a ministry includes the time-shape also, because wherever there is no sincere and sympathetic identification with the community, the real impact of a long-range preaching program is lost.

This means further that preaching that is out of shape fails to reckon with expanding objectives. A preacher who enters upon his parish responsibilities with limited objectives finds them delimited rapidly by lethargic people. Some congregations, moreover, have it in their power to break even a strong and good man's heart. But when both grasp the fact that a great objective achieved is a stage in potential growth, then one door opens upon numerous and larger doors. Indeed what God has in mind for a community, if seen and caught, would stagger the imagination of a church, however dormant, and of any preacher whose earlier ambition may have been no greater than to say, "I'll stay here for a year or two and then I'll move on." Preaching then must be done with a serious concern for the context of time and place, because the year has its pattern and the Kingdom its goals, and reality must be given to one and fulfillment to the other.

Preaching is put *in* shape by a firsthand experience of the gospel; it is molded *into* shape by careful thought and sober meditation; it finds its "local habitation" *within* the shape of church and community. But in the last analysis, its integrity is insured only in so far as it portrays or reveals spiritual shape to those who listen.

IV

A famous London preacher once wrote a book entitled, *How to Make the Best of Two Worlds,* a treatise upon how to succeed in this life and to get safely into the next. But, to say the least, this was a faulty interpretation of human experience and destiny, certainly from the Christian point of view. Jesus, on the other hand, taught men how to live in two worlds *now.* And the responsibility falls upon modern preaching to make it clear and unequivocal that there is another dimension to life's shape, call it spiritual depth or height, which is binding upon all who exist on merely one level. For this, preaching needs a prophetic character. The preacher has to be God's expert, applying eternal truth to the aching conditions of modern life. Such preaching lifts us above the kingdom of man and supplies human need rather than human demand. Once an old sinner who hadn't the courage to accept the Christian way of life, cried, "That pulpit, O that pulpit, how it aggravates my woes!" The pulpit is meant to do so, and will ever do so, as long as it reaches for an authentic note beyond the human order of things. In this way it can never be just the echo of the popular cry, but will be a voice speaking for and on behalf of God.

G. K. Chesterton once said, "At last one man can sit at a microphone and address the entire world: now that man has nothing to say."[4] Preaching that is out of shape falls easily into this sorry plight. To put it in shape is not just a routine matter for the ministry, it is the urgent and critical charge of the hour. Phillips Brooks described preaching as "truth through personality." In these days this definition is criticized by those who haggle over the point that Brooks made no allowance for the different species of truth. But they fail to take notice of the preposition he uses, and which in all likelihood he chose deliberately — *through.* Only spiritual truth comes *through* personality in the way Brooks meant it, namely, through the personality of a preacher who has been transformed himself by God's eternal truth. Doubtless W. M. Taylor's counsel suggests the best way to begin: "You are to be ministers of the Word . . . The Bible is your textbook . . . The very thing you are to teach is the Word of God." What a happy privilege it is to be called to put it into shape!

[4] George F. MacLeod, *Only One Way Left* (Glasgow: The Iona Community, 1956).

The Labor of Love

By Richard H. Luecke

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Romans 12:1.

HAPPILY, being an angel and not a man, I like work. The hatred of work must be one of the most depressing consequences of the all." So speaks the Recording Angel in Dorothy ayers' play about work, *The Zeal of Thy House.*

But we must begin with human rather than ngelic discourse. *We* make and accept and have ome almost to expect remarks like these: "It's l I could get"; "It's all right for now until I an find something better"; "It's a living"; "Anyay it pays well." Such statements give expreson to discontent and a numbing lack of purpose many workers today. They express attitudes hich underlie much poorly executed and unfinhed work in the world.

These attitudes may result in part from the ast structures of business and industry today. one is the time when the worker saw his product rough from beginning to end, marked it with is own mark and took pride in it as the work his hand. Today most workers supply only ne step in the production of a product or in the erformance of a service. Neither the tailfin techician nor the advertiser nor the motivational esearcher, as it turns out, is *really* very fond of ne tin we love to touch.

Worker and Work

The consequence is a concentration on the orker himself rather than on his work. (I hope e may say all this without regretting in the least ther new machines or new rights for the laboring an. Further measures — including increased rofit-sharing, management sharing, ownership aring — might improve the situation we deribe.) But the eye of many workers today is not the finished product, it is on the finished day. he worker regrets, even resents, doing what he ves his best time and energies to doing, and ves for the relatively brief space of time which he can spend, as he says, on himself. This may underlie the fetishism to be observed in almost every suburban community: the feverish weekend painting, polishing, gardening, and do-it-yourself repairing, and the desperate holiday golfing and picnicking — when the laborer briefly comes alive, or hopes to.

Many, however, do still identify themselves with their daily work; and these are beset by another temptation. In rare and heroic instances they may become so proud in the mastery of their craft that they are no longer servants in it — like the architect, according to Miss Sayers, in *The Zeal of Thy House.* But more commonly they are brought simply to exploit natural and human resources in the interest of profit or power, of gaining the approval of peers and stockholders, or of achieving the envy of competitors. Then materials (and sometimes also persons) are consumed in vast quantities, bent to strange uses and garish shapes, and shortly abandoned.

Twofold then is the temptation: to flee work in the world and seek to "save one's own life" through leisure or through special weekend works; or to seize work in the world and make it save and serve one's own life. Both temptations beset us all. Both corrupt both the worker and his work. Like many subtle temptations, both may cite or use the Christian faith.

Is it not a Christian commonplace that we are "saved by grace and not by works"? May we not regard work out in the world, then, from the point of view of faith, as unimportant, even dangerous, and dirty? On the other hand, in "freeing men from the world," did not the Christian faith help provide the very climate for modern technology and modern business? It freed men from subjection to natural forces and turned men toward

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their mastery. Men were not simply forms turned up by nature, and waiting to be turned under again. They were prized and loved by God, and somehow "above" nature. May they not regard the world, then, as their "oyster," to be opened, inspected and consumed by them? Is it not perhaps the case, as someone has suggested, that the boundless optimism of the American businessman rests tacitly on the Resurrection?

But let's not be deceived. The Christian gospel actually blesses neither of these attitudes toward work: neither carelessness when we "work for someone else," nor exploitation when we are "in business for ourselves." Not even if we remember to contribute the deductible percentage of our income to church and charities. Least of all if we do so as a kind of wage to a cosmic vice-president in charge of the uncontrollable forces of the market.

The Christian view of work in the world is not that. What then is it? How does faith help us view and do our daily work?

The Biblical Vision

With the words before us St. Paul takes up this question for men and women who are new in Christian faith. He appeals to them "by the mercies of God" — that is, on the basis of the very grace of God which has come to them in the gospel of Jesus Christ, which frees men from the burden of guilt from their past and provides a new stance for their life in the future. What do such "mercies of God" have to do with our work? We customarily confess that our "works" have nothing whatever to do with gaining such grace. But that, it turns out, is just the point. One who knows himself as "saved" or "justified" by grace, which came in Jesus Christ, is free forever from seeking to save or justify his own life by his works. He is free *from* all such "vain works" and free *for* work which has another purpose.

"Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil?" asked the prophet Micah. His answer was not different from that of the other prophets. All this together could not close the ear of the Almighty to the cry of the neglected poor. The smoke of such neglectful sacrifice offended the nostrils of the Lord Most High! "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Something of the same concern for "special" works, with the same neglect of daily work, may reappear in those who oppose the work of public welfare in the name of private charity. Or in any of us who somehow endure the boredom of the working week in order to get at private, saving, weekend works — whether in church or in the house and garden.

By the mercies of God a man need not seek out self-saving works. He is able to act freely i a worthy cause without knowing all the cons quences of his action for himself (when did yo last know them all?), and even if he knows it mea a costly loss of profit and esteem. He is free, in word, to love, and free to learn what that wor means. His work becomes an instrument of lov though it be "love at a distance."

What St. Paul tells his readers to do, by th mercies of God, is "to present their bodies as living sacrifice." Their bodies! This was th biblical way of referring to the whole huma person — and a wholesome reminder to us late less-biblical readers who might otherwise think w can offer our "souls" to God while keeping ou bodies for ourselves.

But human bodies have an even wider signif cance for St. Paul and the biblical writers tha that. They not only comprehend the whole perso but have a significance also for the "whole cre tion." Jesus Christ had come in human flesh, an thereby accomplished something (as one Ne Testament writer is at pains to point out) whic no angel could do. He resisted the temptation t enrich, and even to save, his own body and lif He offered his body for the world. He bore th world's weight, and the weight of the world's sin in his body. He bore it all the way to death a the Lord's servant, and so reconciled the world t God.

Science a Proper Duty

Are we able to see the world of nature an society with the biblical vision of faith? And se what it means for faithful work? The biblica view of faith does not alter the view of science — except to make the work of science a work of firs importance and a proper duty of man. But i means viewing the creatures of nature not merel as our objects or tools, but also as fellow partici pants in existence. A modern theologian "hears the bondage of nature in the formless chaos o the ocean and in the restless, futile breaking o the waves. Rainer Rilke sings of an innocen melancholy in the animal which moves as a crea ture having "its downfall always behind it an God before it." In the pulsing of the element the breathing of the plants, and the foraging o the animals, faith sees a great waiting and a grea hope.

A waiting, moreover, which waits on man an the redemption of his body. Natural creatures ar by comparison helpless; they need a mind and will beside their own to lift them to their prope function in the Creation. There are iron worker who mark their great ladles with the sign of th cross. In so doing they offer their work, thei tools, and the raw metal itself, all for their create purpose. Is this not what it means to "present ou bodies as a living sacrifice"? It means we n

ger seize either people or things immediately, merely private uses, but always touch them *diately* through Christ, through whom they ne into their own. We neither neglect nor ploit the world by our work; we are responsible nature and history, and even *to* them.

Men can by virtue of this very responsibility figure countrysides, sink tankers of oil to the ttom of the sea, and needlessly destroy great cts of earth. Probably they can even destroy ir world, together with themselves and all their complishments. There might be some wry jus- e in that. But the tragedy would not have fallen men alone. Might not the vast land- pes, the mountains and waters, and all creatures eat and small, have expected better things of em?

St. Paul clinches the argument of his appeal adding that this presentation of our bodies is actly what is "holy and acceptable to God" and t it just constitutes our "spiritual worship." special, or specially pious, deeds are the cause God's mercies, and no *such* deeds are their ult. The object of redemption and sanctification the Creation; the three are distinct and yet one.

Doing the Offertory

In the Service of the Christian church its embers advance from hearing the gospel to doing e Offertory. They present a token gift of their nds, bread and wine taken from nature and man industry, and their very bodies — all for e work of the new Creation. They intercede for sorts and conditions of men, for all useful arts d sciences, and for the fruits of the earth — pre- nting all these for the purposes of God who eated them. This is not a "special" work, but a n and decisive instance of all their work. What ey offer is not "changed"; yet it may come to are in the new being and work of Christ — and become most truly itself.

Here all the church's members know them- ves as "priests" with Christ — not merely in the nse that they have access to God without the ediation of saints or other men, but also in the nse that they are "Christ's to one another" and the world. Luther spoke of the priesthood of ery man in his vocation. He said that each cation is a "mask of God," enclosing and con- ling a particular work of God. Every business s its own "insides." Only priests within those sinesses know how to "listen" to their subject tter, how to refrain from exploiting it for selfish rposes, and how to bring it to serve what in d's creative purposes it is intended to serve.

Consider what "doing the Offertory" can mean scholars, scientists, politicians, artists, and ftsmen. Many of these are alienated today not ly from the church but from every sense of ir priestly function in nature and society. The result is a much-deplored "secularism" — which means not the love of nature, society, and art, but a use of these things simply in terms of the "present age" and without reference to "the age which is to come."

Christian scholars in many fields seek to relate their separate disciplines to the Christian faith. Whatever else that question may entail, this much is clear: Christian faith means they do those disciplines no violence, but bring them to their *wholesomely* secular function in Creation.

Fidelity to Creation

May not scientists, who most directly name the animals and subdue the earth, learn at the Offertory to seek earth's secrets not for the sake of plowing it up (or blowing it up) in accordance with human willfulness, but to tend and dress it to its proper fruitfulness? May not politicians learn here that they are "ministers of God" in the craft of government, preserving the safety and justice on which the work of many men depends? May not artists learn here that their creativity must never be sold to venal — even piously venal — ends? For they serve the Creation through fidelity to the qualities of the materials with which they work. ("Sacred music" becomes first of all, and maybe last of all, *good* music.)

Nelson Algren, who wrote *The Man with the Golden Arm* and now *A Walk on the Wild Side,* gave some frank and fascinating advice in an interview published with the title, "A Talk on the Wild Side." "I have no personal beef with the Deity," he said. "All I say is that if your trade is a trumpet, blow it; if it's painting, paint it; if it's poetry, write a poem with some poetry in it and let the God trade be. . . . People who are truly close to God walk the earth of man."[2]

Perhaps the "God trade" can't be so easily dispensed with or left to specialists. But the God who came and comes in Jesus Christ *does* walk the earth of Man. He bore with the world in the body of Jesus Christ, and bears with it now in the body of those who complete what remains of Christ's sufferings. It is when men walk with him that they truly bear the burdens of the world — its perils and needs, its fears and expectations. There, at the heart of the struggle, we learn the power of grace to free us for our proper work. There, in taking up our separate tasks, we know the presence among us of a new society and a new age. But when our work is shabby or destructive, we learn again what men can do to the Creation, and see the sadness waiting to be overcome.

That, I think, is why the proverbial Christian shoemaker — who is much taxed in our day of advertising and volume sales — goes on making not "Christian shoes" but "good shoes."

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[2] David Ray, "A Talk on the Wild Side," *The Reporter,* June 11, 1959. Used by permission.

The Upper-Directed Man

By Jaroslav Pelikan

With me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. I Corinthians 4:3,4.

IT IS always interesting to watch the disciples of a current trend in the study of human personality apply the categories of their new-found science to the saints and giants of the past. Thus Sigmund Freud was willing in his *Moses and Monotheism* to rewrite the Old Testament to suit his view of man. Protestant theologians have found in St. Augustine's doctrine of original sin a cosmic projection of his own flaming youth, which their moralism has often made more flaming than it really was. And even Roman Catholics, who resist the application of psychiatry to the problems of the confessional, are perfectly happy to prove that Martin Luther was suffering from an Oedipus complex and was probably a manic depressive!

But perhaps no figure in biblical history offers as happy a hunting ground for such analysis as Paul the apostle. For a study of his career and thought makes it clear that Paul the apostle was an "upper-directed man." As an upper-directed man, Paul refused to be directed by "others." "With me it is a very small thing that I should be judged by you or by any human court." The "you" to whom he says this are the special people to whom he is writing this letter, people whom he had addressed earlier as "the church of God which is at Corinth, those sanctified in Christ Jesus, called to be saints." Even by such special people Paul the upper-directed man refused to let himself be directed. They would have had the right, if anyone did, to constitute themselves a higher court and to administer a superior law. Surely the collective opinion of all these elect saints had a claim upon Paul's loyalty and upon his moral obedience. The ominous words which have sounded so often in Christian history — "We know what's good for you, and we're doing this for your own good" — would certainly seem applicable here. But Paul rejects their judgment, he will not allow them to make an ultimate claim upon him. In all kindness and generosity he must nevertheless declare that their judgment of him really matters very little to him. Regardless of how superior their superior law may be, Paul will not let anything outside himself push him around.

Apostolic Authority

Now this is nothing personal, as Paul makes clear when he says, "With me it is a very small thing that I should be judged by you *or by any human court.*" Not because you are you, but because you are human, I cannot let you make such a claim upon me. Here the apostle joins with all those in every age who have resisted the efforts of the omnipotent and omniscient "others" to set their standards and direct their lives. The mere fact that they are "others" disqualifies them from any such right. It is all the more ironic, therefore, that in the name of "apostolic authority" churchmen have ever sought to assert just such a right — for the sake of sound morality or of pure doctrine or of good order. Because they knew what was good for people and were doing this for their own good, these omnipotent "others" were able to claim the authority of God for what they tried to enforce upon people. And here the apostle gives apostolic sanction not to such authority, but to the resistance and the resentment we all feel when someone outside ourselves seeks to impose some superior law upon us. How seldom the successors of the apostles have recognized this, and how often they have put themselves on the side of external authority and a superior law! The true succession of the apostles is the recognition that no human others, whatever their titles or their credentials, may claim an ultimate authority over me. "With me it is a small thing that I should

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be judged by you or by any human court. It is the Lord who judges me."

With these words Paul makes clear where the "others" are right and where they are wrong. They are wrong in failing to recognize that no human court may claim ultimate jurisdiction over me and in claiming such ultimate jurisdiction for themselves. They are right in recognizing that of himself and by himself a man cannot discover the resources he must have in his life. And therefore Paul reminds the "others" of who they really are. When he says "it is the Lord who judges me," he refers them to their genuine identity in Christ. Whatever claim they may have upon him, they have by virtue of their identity in Christ. These "others" are really other members of the body of Christ, the body of which Paul speaks in later chapters of this letter. Bound as he is to them in love and in service, dedicated as he is to their welfare, and concerned as he is about the health of their life in the Spirit — he will not let the body of Christ pre-empt that authority which belongs to Christ the head. As the body of Christ, the church has great honor, but the final honor belongs to Christ alone. Whenever the "others" — whether they are wearing a cassock or an academic gown or a uniform or the drab gray of the nameless and dictatorial crow — whenever the "others" begin to dictate the meaning of life and the standards for finding that meaning, then it is time, in the name and by the authority of Paul the upper-directed apostle, to declare "This is as far as you go!" There is a line beyond which no "others" have any rights, and that is a line which God has drawn by the resurrection, when he made Jesus to be Lord and Christ and Head of the church. Now no one, even and especially not the church, dare take the authority that belongs only to the risen Lord. Hence "it is a very small thing indeed that I should be judged by you or by any human court."

Neither/Nor

Now from this it would certainly seem that the apostle was running on a gyroscope, or whatever it was they had in first century Tarsus, which enabled him to stay on center irrespective of the "others" about him. Like Luther, who could say that at the Diet of Worms he was the church; like Galileo, who would not let dead philosophers and living priests tell him what the universe was like; and like all the saints and giants of the past, Paul had inner resources which allowed him to defy external authority in the name of his inner self. Now we have his secret. Paul opposed the ultimate authority of the "others" in the name of his own vigorous and "inner-directed" personality. As he says in the text, "With me it is a very small thing that I should be judged by you or by any human court." But see how he goes on: "I do not even judge myself. I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me."

Thus the apostle refuses to be directed by the "others" and now he also refuses to be controlled by his inner resources. This inner power does not direct him either! Much as he may have in common with those who defy the "others" in the name of an inner law within themselves, Paul refuses to let that inner law direct him. We know from his letters how careful an observer of the inner self Paul was, how he watched his own motivations with a penetrating candor, how he knew of the conflict between what he professed and what he performed. Not until St. Augustine did the church produce a thinker with a similar capacity for self-analysis. Nevertheless — or, rather, therefore! — Paul would not let himself be directed by his inner self any more than he would let himself be directed by "others." For he knew how a zeal for being righteous could make the worse appear the better reason. He caught himself playing tricks upon himself, telling himself lies to give his actions the semblance of virtue. In his own language, he knew that he was always trying to justify himself. With classical philosophy, Paul could say, "Know thyself." But for that very reason he could not take his directions from his inner self.

The only self about which the apostle was willing to speak affirmatively was the new self which God had created by his deed in Christ Jesus. If there was any self which he could trust and any self by which he would be willing to be directed, it would be this new self. Yet it is this new self which most clearly shows that being "inner-directed" is not enough. For the inner self constituted by God in Christ is new by virtue of its deliverance from self-love and from self-directedness. "I have been crucified with Christ," said Paul to the Galatians. "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Here Paul lines himself against those who suppose that understanding yourself and accepting yourself is all you need. He declares that understanding of yourself, if it is pushed deep enough and far enough, will bring you to a profound repentance — which is the very opposite of accepting yourself! — and to a cry for divine mercy from outside yourself. The "other-directed" man does not realize who and what these others really are, and the "inner-directed" man does not realize who and what his own self really is. Beyond both of these is the "upper-directed man," who can say of himself, as Paul did: "It is the Lord who judges me."

It is the affirmation and the promise of Christian faith that the deepest analysis of what it means to be "other" and the deepest analysis of what it

means to be "inner" meet in Jesus Christ. He it is who shows us the true original of which the "superior law" of the omniscient others is a miserable copy. When we compare ourselves with him, we know what difference and what otherness can really mean. He stands "over against" us in a way that nothing human can or does. If we are ever tempted to suppose that the outer world is only a figment of our inner self, he is there to show that what no human heart could dream, that God has prepared for those who love Him. The "other-directed man" is right when he looks beyond himself, but he has not looked far enough!

But the Christian faith declares that he did not have to look very far at all; for if he would only sound his own depths, he would know that there is more to his own life than he can know of himself and he would look beyond the inner self to Him whose selfhood gives form to every human self. In Christ Paul found the embodiment of the alienation that belongs to a suffering universe, in Christ Paul found the disclosure of the secret of human personality. No one was more an Other than Christ; and yet to those who have come to know him and to confess him, he becomes the key to an understanding of themselves that they never had in their "inner-directed" days. Paul could say, "I am not thereby acquitted" because he was persuaded that the Lord who judged him was also the Lord who acquitted him by the mystery of the cross. And that was why he did not have to acquit himself or accept himself: he knew that, in the economy of God, acquittal and forgiveness were God's affair. Therefore they were not the business of the "other-directed" Corinthians nor of an "inner-directed" religious virtuoso, but of the Lord Jesus Christ, whose body the Corinthians were and whose apostle Paul had become — both by the grace of God.

Strange New World

What made Paul an "upper-directed man" was the strange new world into which his conversion had taken him. Of course there were "others" involved in his conversion, including St. Stephen, whose stoning Paul is said to have witnessed. Of course there was an inner struggle involved in his conversion. But Paul knew that he had met many "others," both before and since, and that he was having many "inner" struggles, both before and since; but what brought him to faith in Jesus Christ was the Other to whom the others bore witness, the divine Person of whom all human personality is an image. He was not disobedient to the heavenly vision, but obedient to it and directed by it — the "upper directed man."

But we can't all be St. Paul! And for that very reason it is important to remember that Paul was more than a genius; he was an apostle. Therefore he was more than "inner-directed," so that we whose inner lamp flickers and whose inner resources easily fail might know that there is an Other to whom we can entrust ourselves without becoming less than human. And even geniuses get sick and die. When the "others" can do nothing but kneel by your bed and pray the Our Father; and when your "inner-self" can do nothing but rebel and repent — if there is not then the living God, then the "others" and the "inner-self" both have deceived you. But if God has come in Jesus Christ to rescue us from the tyranny of the others and from the tyranny of ourselves, we don't have to be geniuses or even apostles. We need only be his disciples and, as such by his grace, "upper-directed men."

Great Idea

(Continued from page 5)

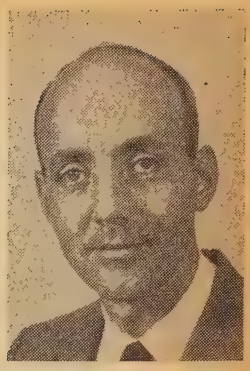
two candles, or six candles on your altar; we have sixty, or we have none." One person says, "You kneel at the rail when you receive the Communion; we remain in our seats." One person says, "You have bishops, and you insist that there must be bishops if there is to be a church; we have no bishops, and will have none of them."

You could go on and on. You may not all agree with me, but I am as sure of this as I am of anything I know: Jesus is saying to us that these things, *important though they may be in their place,* are not the things that really matter. It does not really matter whether you rest on Saturday or Sunday; whether you kneel, sit or stand when you receive the Holy Communion; whether you have one candle or six or none on your altar. These are not the things that vitally matter. What matters is the reality, the sincerity of your own gratitude and penitence, your desire to commit yourself to the God who is the Living Spirit of the whole universe. This is the thing that matters, and when those other secondary things divide you, not only divide you in practice as they well might, but when they are the cause of hatred and prejudice and ill will, then you are falling short of God's will for you.

These words of Jesus, arising out of religious tensions very similar to ours, may, if taken seriously, lead us out of those very tensions and prejudices and lift us up above our local practices into the higher realm of purer worship. Anything that we can do to lift the level of man's sights of God and of his worship of God will be our part to eliminate some of the poison in the world.

When you are tempted to fix your attention upon relatively unimportant things in religion, remember these words: "God is Spirit: and they that worship him must worship him in spirit and in truth." There is no other way.

"We Engrave on Those Tablets Something Which No Time Can Efface"



Teaching: A Christian Vocation

By John R. Bodo

ON THE threshold of another school year, hundreds of sermons will be preached — quite appropriately — on the Sunday school and the whole teaching task of the church. At the same time, tens of thousands of Christian men and women will be quietly resuming their posts as teachers in the public schools of our country as well as in countless private schools, colleges and universities, and other institutions of learning. As much as we want to stress the importance of the Sunday school and of the service of dedicated volunteer Sunday school teachers, we dare not ignore these professional teachers. They, too, are a part of the teaching mission of the church — the most exposed part. Their competence and consecration, both as teachers and as Christians, determines in large measure the impact of the church on our nation.

It is hardly necessary to justify the consideration of teaching as a Christian vocation. Jesus was a teacher. His disciples — as well as his enemies — called him "Rabbi." He was an itinerant teacher, in contrast to resident teachers attached to local synagogues. His entire ministry was a teaching ministry. His parables were illustrations at the service of his message. So were his miracles. The whole thrust of his public ministry was educational — in the full sense of the word. For "education" includes not only the imparting of knowledge but the changing of lives. It is a process of "leading out" from the darkness of ignorance into the light of truth, from the narrow space of the self into an expanding dimension of service and human community.

Today, education in our country is in a state of unprecedented flux, with questions and criticisms on all sides. Sputnik has awakened all of us to the deep concerns with which many of us have long been concerned. This awakening may be the beginning of substantial improvement. It may also be the beginning of a social and cultural climate increasingly reminiscent of George Orwell's 1984 — American version. At this multiple crossroads in American education stands the teacher: obviously essential, generally competent and dedicated, thoroughly confused by all the theories, indictments and challenges which are hurled at him. What can he do? Or, to limit ourselves to our particular concern: What can he do specifically as a Christian?

Instruction

For one thing, a Christian teacher has a unique opportunity to lay the groundwork for the teaching task of the church. In the public schools, of course, he cannot make a frontal attack on this problem. As a nation, we are historically committed to the separation of church and state. As Protestants, we have found in our system of public education such important social values that even our religious concern does not weaken our loyalty to the system.

But a Christian teacher can do something, even in the public schools, to counteract the prevailing religious illiteracy. He can insist, within the scope of his power and influence, that those fundamental subjects which provide the context of Christian faith, remain a part of the curriculum, or that they be brought back if they have been left out. The Protestant faith demands a solid intellectual foundation. In order to appreciate the Bible as God's Word to man, peculiarly relevant both then and now, we must have some knowledge of the ancient world, of the evolution of man and society, and of at least one language — English — to help us grasp the meaning of the great words of the Christian faith; else these great words become meaningless shibboleths or verbal fetishes. Luther, over four hundred years ago, insisted on something resembling public education, in order that people might have access to the Bible. His translation of the Bible into the language of the people served this purpose. The impetus of universal public education originated in the desire of the Reformers

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to make the Scriptures available to everyone. Today we have a strong public school system. We have English Bibles — several good translations in millions of copies. Nevertheless, our religious illiteracy is appalling. Why? Because the church cannot teach, in one or two hours a week, all the related subjects (without which the Bible cannot be properly understood) plus the Bible itself! Thus any Christian teacher who exerts his influence on behalf of more basic instruction in these subjects (even in this Sputnik-ridden age) is helping to lay the groundwork for the teaching task of the church.

But here we must make a footnote which, like the proverbial shoe, may pinch the foot on which it fits. Only a tiny minority of our Sunday school teachers are professional teachers now teaching! The argument is familiar and deserving of considerable sympathy: teaching is exhausting; five days a week are more than enough; to teach again on Sunday is a "busman's holiday." But if we are justified to look to laymen with financial background for the ministry of stewardship and to persons with musical training for the ministry of music, are we not justified to expect Christian teachers — experts in the art of teaching — to be in the vanguard of the church's program of Christian instruction?

Perspectives

Another specific opportunity which the teaching vocation offers to Christians is the opportunity to help others see life in Christian perspective. It seems reasonable that whatever subject a Christian teacher may be teaching, he will try to let his faith speak through it. But this is not quite so simple. For one thing, there are subjects in which the relevance of Christianity is remote. Trying to teach "Christian mathematics" would not only be undesirable: it would be absurd. What is more, attempts to "slant" teaching — even with the best Christian intention — have proved intellectually and spiritually disastrous. The memory of the Scopes trial, also known as the "monkey trial," is now over thirty years old; but just a year ago people were still queuing up on Broadway to see *Inherit the Wind,* a play in which Clarence Darrow was once again making mincemeat of William Jennings Bryan!

A Christian teacher will never confuse unfair "slanting" with establishing a Christian perspective. He will know when to seek this perspective and when to let well enough alone, but only if he is thoroughly versed both in his subject and in the history and doctrine of his church. If he is so versed, he will be able to teach the origins of man with absolute scientific integrity, yet without ruling out God's creative act or mistakenly dismissing the poetry of Genesis as "unscientific." He will also be able to teach the Protestant Reformation not with "counterprejudice" but with such fullness, fairness and intellectual excitement that the truth recovered by the Reformers will shine forth as God's own truth, eclipsing — but not whitewashing — their human errors.

A Christian teacher will also be the first one to appreciate the moral and spiritual values offered by education as a social experience. Here Christianity and public education have a great deal in common. In fact, the "moral and spiritual values" listed by the National Education Association in a recent authoritative report offer a fair summary of applied Christian ethics. They are: "respect for human personality; moral responsibility for decision; group relationships based on cooperation rather than competition; brotherhood; and respect for truth." These "values," in order to mean anything, must be lived in the community of teachers and students. Any good school, public or private, is by definition a laboratory for experimenting with them and experiencing their challenge and validity.

A Christian teacher will be able to help others see these values in the perspective of his faith. For instance, "respect for truth" sounds rather abstract and impractical in a world of expediency. The desire for truth must be based on something more basic than intellectual curiosity. It demands conviction rooted in Christ's own hatred for lies and half-truths, tested against his command that our speech be "Yea, yea" or "Nay, nay." By the same token, brotherhood will remain an abstract, impractical concept unless it puts on flesh in the teacher's own conviction of the oneness of the human race, grounded in his belief that God created every one of us in his own image and that he would redeem every one of us even at the price of the life of his only Son. A Christian teacher may not choose to discourse at length on these fundamental values, but he will surely communicate them to his students, sometimes in words, more often in action.

Witness

And this brings us to the greatest and the most subtle opportunity of a Christian teacher: the opportunity to bear witness to the Lordship of Christ. Of course, this sounds pat. It sounds like the same thing all over: as if we had been talking about anything else; as if laying the foundations for Christian instruction or establishing Christian perspectives were not part of a Christian teacher's witness to his Lord!

Still, there is more. To understand what it is, we must remember that as Christians we are destined to live in two worlds. The early Christians were vividly aware of their dual citizenship. They knew what Paul meant when he wrote, "our citizenship is in heaven." This was more than a fervent anticipation of heaven in the life to come. It was a wonderful awareness of heaven impinging

upon this life, and a painful awareness of the sinfulness of this life over against the perfect life in Christ's Kingdom.

What does this have to do with teaching? Just this: that a Christian teacher can do more than anyone — except perhaps a Christian father or mother — to make the standards of Christ's Kingdom relevant to our common life. As a teacher, he is in a position to influence character not just by chance example but by systematic exposure. It is part of his job: he may neglect it but he cannot escape it. What he is will transmit itself to his students, as well as to others, for better or for worse.

Concrete Influence

As a Christian teacher, then, he cannot help exerting a Christian influence, not just in a vague, general way but as concretely as his own concept of the Christian life permits. In the Beatitudes there is a standard which runs counter to all the standards of this world, even to the standards of our democracy with its reasonable approximation of freedom and justice. At first hearing — or even after ninety-nine readings from the pulpit — the Beatitudes may still sound irrelevant: too lofty to be livable. Nor is the minister or any other "professional Christian" likely to be close enough to children and young people to exhibit to them more than a fleeting glimpse of the life which the Beatitudes portray.

But the teacher has time on his side: he is accessible, on relatively permanent display, when minds are young, eyes wide open, and hearts strangely receptive. He may not quote, "Blessed are the poor in spirit," or "Blessed are the meek"; but if he is a Christian who has learned to "count his richest gain as loss for the excellence of the knowledge of Christ," he will somehow communicate to them the beauty of humility. He may not get up and recite, "Blessed are those who mourn, for they shall be comforted"; but when he loses a loved one and carries on his work just the same, strong in the comfort of His Lord, no one will ask him, "How do you do it?" Knowing him in class and out of class, they will know the source of his strength.

Nor is he likely to intone, "Blessed are those who hunger and thirst for righteousness," or "Blessed are you when men shall revile and persecute you. . . ." He will remember the words, to be sure. They will be much on his mind, when he has to defend himself against every manner of vexation — from rebellious students and indignant parents, from jealous colleagues and wavering superiors, or from that shapeless giant called "the public." But his stand will be courageous, patient, forgiving. In the silent company of the prophets — many of them little men like himself — he will remember his Master and bear a good witness to him. And his students will know the source of his strength.

When Michelangelo was strolling one day through the streets of Florence with a friend, he stopped to examine a block of marble half buried under dirt and rubbish. After a great deal of effort, he was able to lift it out of the mud. When his friend asked him what he was going to do with the chunk of rock, Michelangelo gave the famous answer: "Oh, there's an angel in that stone, and I must let it out."

This is an old story. It may be hard for teachers, of all people, to accept its poetic patness. Still, there is something in it about teaching as a Christian vocation — something which Daniel Webster has shaped into a memorable tribute and challenge to teachers. Remember his words?

> If we work upon marble, it will perish.
> If we work upon brass, time will efface it.
> If we rear temples, they will crumble to dust.
> But if we work upon men's immortal minds,
> If we imbue them with high principles,
> With the just fear of God and love of their fellow man,
> We engrave on those tablets something which no time can efface,
> And which will brighten and brighten all eternity.

Prayer

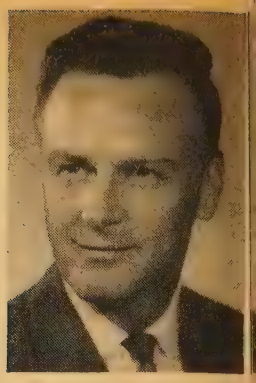
OUR GRACIOUS Heavenly Father, we pray that we may be kept from religious and ethical triviality, that we may know enough to recognize the great causes that are afloat and to board one of them with all of our strength and energy.

We ask that thou wilt teach us that in the spiritual realm no one is alone, uncared for, or on an uncharted course, but that thou art never farther from us than breathing and art nearer than hands and feet.

We plead for needed pardon because we have not explored the business of brotherhood with others who are unlike us, because we have been proud and prejudiced, because we have lived with a smug satisfaction that we could do no wrong and thought that we had all of the answers. Realizing how childish and selfish we have been, we know we cannot truly be thy disciples unless thou wilt wipe the slate clean. Reassure us with a new, fresh outpouring of thy Holy Spirit to enlighten and encourage us once again to take up the Kingdom tasks that await us in this very place and time.

May the God of peace himself sanctify us wholly and may our spirits and souls and bodies be kept sound and blameless. And may the grace of our Lord Jesus Christ be with us all. Amen. — *Herbert Beecher Hudnut, Woodward Avenue Presbyterian Church, Detroit, Michigan.*

A Sermon for Christian Education Sunday



Let Them Know Who's Boss

By Henry Kuizenga

. . . and a little child shall lead them.
Isaiah 11:6.

WHEN I was a small boy in Sunday school we received each Sunday a picture-card to illustrate next Sunday's lesson from the Bible. Often, as I was to learn later, they were reproductions of famous religious paintings. They were always in gay colors. One of them in particular is as clear in my mind's eye today as on the day I carried it home. It showed a young child, of undetermined sex (you never could tell whether the children in those Bible-story pictures were boys or girls) with long flaxen curls and wearing a knee-length tunic. The child was leading an assortment of wild animals. There were giraffes, wolves, tigers and zebras. At the forefront was a lion. His great maw was partly open, and though his face wore a benign expression, his gleaming teeth were quite visible on the heavy jaws. The child had his left arm gracefully about the lion's neck. On the way home that day I was so fascinated with this scene on my picture-card that I bumped squarely into the trunk of a tree that grew close to the edge of the sidewalk. Is this what God wants, I thought delightedly, for it to be safe for little children to lead those fierce and beautiful animals about?

The next Sunday, the teacher told us that the prophet Isaiah was using this picture to show what life could be like if and when all of us on earth would accept the Lord Jesus as King of our lives. Of course, we kids did not fully understand how the dumb beasts could be docilized by the coming of the Lord Jesus. But then the explanations which preachers and teachers give about matters such as these are usually disappointing. But I guess you and I can understand now that the prophet used this figure of speech to describe the possible effect of Christ upon human hearts. Maybe you and I and the rest of mankind are the wild beasts that need Christ's taming before it will be safe for little children to lead us. Classic folktales, expressing the subconscious thoughts and emotions of the race, often represent men and women as wolves, lions or cats. Depth psychology too describes the human heart in such a way as to suggest the wild animal in us.

With this thought in mind, the last verses of today's Old Testament lesson take on added meaning for us:

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them . . . . They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

It is when you and I under the influence of God's Christ, feel safe in the hands of God that our children under our influence will feel safe in our hands.

What does it mean that little children shall lead us? Well, they do, do they not, around by the nose, whether we like it or not? Who does not remember the transformation that takes place when the first baby is born into the home? The little pink and blue announcements which the expectant mother innocently buys at her local stationery store tell with more truth than she realizes that a new boss is taking over. After the baby's birth we get to know what those announcements mean.

As baby grows older, it becomes apparent that the more vitamins you feed him and the faster you wear yourself out sloshing spinach down his throat and getting him to bed on time, the more energetically he bounds ahead of you and the faster and more resignedly you fall behind. Our children do lead us. They are way out ahead.

And in the questions they ask! With a sprightly awareness of life and its profoundest meanings, our children will ask the questions you and I long ago lost the courage to ask. After we have bludgeoned our spirits into dumb submission to

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he stultifying mores of our times, our children ontinue to ask life's real questions. Ever get inned down by a six- or seven-year-old in a heological discussion? "How can Jesus be alive f he died? Why does God make rattlesnakes? How can God speak to me? Why did God let esus hang on the cross?" And so on! Because ou and I fall back and refuse to take the leader-hip on theological subjects, our children are way ut there ahead of us.

We could go on in this vein. "Take your ue from the kids" is a timeworn theme in edu-ational circles. Recently there appeared an article n one of our news magazines about Angie Evans, ifteen-year-old president of the student-council at he high school in Van Buren, Arkansas. When he school board in Van Buren called a public earing to discuss the possible revision of the ntegration plan for the Van Buren schools, Angie tood up and said, "We think it is only fair that he Negroes be permitted to attend this high chool . . . Have you thought what you make hose Negro children feel like, running them out f school?" After the meeting Angie had to face ngry questioners. "Why did you do it," they sked. "Someone had to speak up," she answered. 'I don't think segregation is a Christian thing."* ust like that! Call it naive if you will, but they re way ahead of us. Many southern educators vill tell you this: devise a good plan for inte-gration, then leave the children and young people lone, and integration will proceed with all the leliberate speed for which the Supreme Court s asking.

And that's the secret of their leadership. Some-one has to provide a good plan. For though our children are way out front in energy, imagination nd moral courage, yet they need guidance. If ou and I cannot match their bounding activity, et we can and have to inform it. We have to be ollowers. We can't help ourselves. But we can e follower-directors, leading from the rear. The ecret of the daring attack upon life which our oung folks make must be the patient wisdom of heir elders. Maybe this role of the follower-irector is implied in that figure used throughout he Bible to suggest how God leads his people, s a shepherd, guiding from behind the flock. Christ too refers to himself as the Good Shepherd vho, though he willingly gives his life for the heep, yet expects and insists that we ourselves lso go forward into the battle of life.

This puts a new meaning into the words of ur text: "A little child shall lead them." The uestion we as parents and teachers have to ask urselves is this: What kind of leadership are we roviding from the rear while our children and oung people so trustingly take the lead? Some-times we can't stand to be in the rear, can we? We don't like to take a back seat even for our own children. Then we rush forward to take their places, live their lives for them on the pretext that we are helping them. Or are we the fierce kind of followers that drive the leaders with a whip and harshly check with bit and bridle those who must travel the rough places ahead? Or, do we seek to guide and direct them with the strong patience of the same love that takes to the rear to direct us?

Children Still Echo

For though there is an inexorable sense in which our children must lead us, there is also an inescapable sense in which we must lead them. If we fail in our leadership, then surely they will fail in theirs. We say that we do not believe in spanking; we pride ourselves as teachers and parents that we have long ago given up the heavy-handed discipline of our forefathers. Corporal punishment, the switch and the rod, have been outlawed in the schools. Children only echo their parents when they boast that their fathers and mothers do not punish them.

In the place of such outmoded forms of discipline we are supposed to have adopted the discipline of moral suasion and the rule of love. But how often we renounce the use of force to maintain order in the home and in the school before we have mastered the first rudiments of achieving order by the discipline of love. Not having ourselves submitted to God's rule of love in Jesus Christ, not having put on Christ's yoke nor taken up Christ's burden, how shall we persuade our children to assume them? Lacking the courage to face the truth about life as Jesus taught it, how shall we bring ourselves to ask our children to face it?

As it is then, our undisciplined children are leading us around by the nose. We have rightly renounced the imposed discipline of force. And we dare not take it up again. But we cannot administer the discipline of love because we have not ourselves submitted to it. In this state of affairs, we modern parents resort to the only alternative left to us. We let the children lead us, as though, indeed, this were a wise thing to do. But what a cruel thing, to let them lead out where we have not the courage to travel ourselves!

You know what happens next. The children get tired of leading when they don't know where their leadership is taking them. Frustrations they are not prepared to face make them hostile toward an environment they have not the wisdom to handle. The hostility they begin to feel when life and the world begin to thwart their wishes they now direct against the parents who have been giving their children their own way because they

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* "Courage in Van Buren," *Time*, September 22, 1958. Used by ermission.

The Winds of God

By John W. McKelvey

ONE OF the most fascinating phenomena in the natural world is the wind. The Master himself was impressed by this phenomenon and gave us the memorable remark: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes." In our weather-conscious age we have been made aware of the significance of the wind and we have learned to anticipate some of the changes in temperature and humidity with the variable winds that blow. For the most part, in a great metropolitan area like ours, we are so hemmed in by buildings of one sort or another that we can't tell whence the winds come, north, south, east or west, except by their effect upon us. It is for this reason that one of the best places for observing the winds is on a mountain or by the sea.

I was particularly impressed by this fact during a vacation on the Maine coast. We took our flag with us for the first time and every morning I raised it on the 25-foot pole in front of our cottage, singing "My country, 'tis of thee," a rendition which my family failed repeatedly to appreciate. I am sure when I decided to take the flag with us that I failed to appreciate how much inspiration and beauty a flag can add to a lonely promontory by the sea. In the morning when you raise it and the air is still, it usually hangs lifeless on its halyard, but before long the morning breeze begins and you look up to see it rippling with life. As you behold its beauty you suddenly realize the presence of a force you cannot see, the wind, and you note that it is a north wind or a west wind or a south wind. When it is an east or a northeast wind, the chances are the flag will not be up, for it will be raining and the sea and landscape shrouded with fog.

My favorite pastime on Brown's Cove is to sit with a book at the corner of the veranda nearest the flag. I confess with that flag flipping in the wind I am frequently distracted. My subconscious would hear the flag playing at the top of the flagpole and first thing I would catch myself asking, "What is man with all his machines and gadgets, his bombs included! For I can see as clearly as the psalmist that the Lord is great, and that our Lord is above all gods. . . . He it is who makes the clouds rise at the end of the earth, who makes lightnings for the rain and brings forth the wind from his storehouses."

It is not a case where I always like the weather God makes, but at least I can be sure that man with all his great accomplishments cannot "make the clouds rise" or "bring forth the wind." He can scarcely predict these things for a surety. The old-timer was on the right track when he answered the question, "Do you think it'll rain soon?" by saying, "When God was a-running our country I could always predict the weather right. Now with the government running it, nobody can predict nothing."

Mysterious Source

We may not always understand God's ways or why he makes the clouds rise and brings forth the wind from his storehouses, but we can sense as much as the psalmist, where he said, "Whatever the Lord pleases he does, in heaven and on earth, in the seas and all deeps. He it is who makes the clouds rise at the end of the earth, who makes lightnings for the rain and brings forth the wind from his storehouses."

Let us explore the four winds, beginning with the north wind. In our situation under the shadow, as it were, of the North Pole the north wind betokens hardship, the hardship of cold, snow, ice and storm. It stands for the adversity of misfortune and trouble. It means the death of flowers, the bitter end of many happy and fruitful experiences. We tend to shiver under its blasts and try in vain to escape its blight. What we often cannot see is that the north wind is a part of the divine scheme of things and that, if we are to make a go of life, we must endure its fierce breath for a season in

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order to pass into the virility of spring and the assurance of harvest time. There is a proverb which justifies the north wind: it says, "Sweet are the lessons of adversity."

It is not easy to accept them, but they are important to our achieving mastery and victory. John J. Pullen in his intriguing story of *The Twentieth Maine* tells how this particular regiment participated in the Battle of Gettysburg. The men were "infantrymen such as we may not see again. In today's motorized army, a 20-mile march is considered an unusual hardship. But in five days the 20th Maine marched as follows: the first day, 20 miles; the second day, 18 miles; the third day, 23 miles; the fourth day, 26 miles; and on the fifth day, July 2, they fought the battle of Gettysburg."[1] No, very often there's no rest for the weary, but when hardship and adversity are tackled with patience and courage such as only God supplies, there come strength to endure and power to achieve victory.

Enticement

While we instinctively dread the whiplash of the north wind and welcome by the same instinct the gentle blowing of the south winds, we ought in actuality welcome the north wind and turn with fear and apprehension at the first breezes coming from the south. It was a south wind, "blowing softly," which disarmed the vigilance of the sailors in charge of the ship taking the Apostle Paul to Rome and in consequence they "weighed anchor and sailed along Crete, close inshore. But soon a tempestuous wind, called the northeaster, struck down from the land; and when the ship was caught and could not face the wind, *they* gave way to it and were driven." In the shipwreck which followed not a soul was lost, but this was due not to the wisdom or skill of the sailors but to the trust and reliance Paul placed in the mercy and power of God. Furthermore, if the sailors had properly forecast the implications of that south wind, they would have delivered their ship as well as themselves from disaster. But just here is concealed the treachery of the south wind: it is deceptive in character and before we know what is happening we have been lured into catastrophe.

When it comes to the east wind it seems that there is hardly a good thing that can be said for it. It is the wind that stirs up the hurricanes and deluges us with torrential rains and blankets us with crippling snows. The psalmist speaks of the east wind as the terror of the seas, breaking up great ships. Perhaps the best description of the east wind is to say that it is a humbling wind; it stops man in his presumptuous ways, reminding him that there is Another who has a hand in the turn of events. For who is there among us who has not said, " 'Today or tomorrow we will go into such and such a town and spend a year there and trade and get gain'; whereas you do not know about tomorrow. . . . Instead you" — and I — "ought to say, 'If the Lord wills, we shall live and we shall do this or that.' "

So it is that when the east wind blows upon us and our time schedule is upset and our plans changed, it is not because God seeks to frustrate and humiliate us but rather because he wishes to make known to us that it is he who made us and who seeks to bring us to our larger destiny. Our trouble in facing the east wind is that we see the deluge of rain only in terms of its damage and our inconvenience, whereas we should also see its torrential storms in terms of replenished lakes and rivers and a restored water table overflowing with newness of life and the promise of abundant harvests thereafter.

Invigorating Freshness

Of the four winds, it is the west wind that is best of all. It brings fair weather and bright skies. It blows with invigorating freshness, supplying us the will to get up and get going. After a siege of south wind with its muggy humidity, or of east wind with its pestiferous rains, nothing is so exhilarating as a stiff west wind. It literally whistles with excitement. How many great adventures we ought to be credited with under the impetus of our favoring west winds! And how often we have let them whistle by with our sails struck and our lives at anchor in Idleness Harbor!

Even after we have learned to profit by the four winds, the chances are we will straightway deprecate them in one way or another. We would probably speak kindly of the north wind if it blew less harshly. We would cherish the south wind, secretly at least, if we could only enjoy its caresses without benefit of sloth and perspiration. We would certainly have the door mat out for the east wind if it would in turn pour its blessings into our laps without fury and disorder. And as for the west wind, why can't it blow the cobwebs out of our lives without disturbing the comfort of our daily siestas? In all these aberrations of the mind how little we understand the meaning and purpose of the winds of God!

In *The Fabric of Memory* Eleanor Robson Belmont tells about "the paper windmill" which her husband encountered as a boy in Holland, where his father was United States Minister to the Netherlands. The nurse had taken him out into the square near the American Legation. There they came upon a vendor selling bright colored paper windmills. The child was fascinated by their dancing and twirling in the breeze. His nurse bought him one; grasping the treasure they hurried home, but his disappointment was devastating

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[1] John J. Pullen, *The Twentieth Maine* (New York: J. B. Lippincott, 1957). Used by permission.

When God Is Hurt

By Wesley C. Baker

WE ARE gathered here together because something is true that is nearly unbelievable. Because it is something about God, it is supremely important to all of us. It is difficult to believe because it is so inconsistent with the general way of things as we see them in this world. This is a hard universe. Some very harsh laws seem to be in control of life.

Mother Nature, for all the tenderness we poetically credit to her, is really a very cruel old witch. On the green carpeted floor of the forest and the cold vastness of the ocean deep, life is dread and desperate. "Survival of the fittest" is the watchword. The fastest, the strongest, the cleverest and the greediest live because they prey on their neighbors and on their brothers. There is no shedding of tears when an innocent little fawn is separated from its mother and wanders alone to its fate of freezing, starvation, or slaughter by a hungry coyote. The forest may be filled with frenzied bleatings for a time, but soon it is quiet again, and nobody cares. The fingerling salmon coming downstream from the sparkling freshwater creeks of the north may enter the ocean only to be devoured by a marauding shark — but that's the way of things. That's the way of the world. Nobody cares.

Apparently, this seems to be true on a human level too. Great nations seem to rise on bloodshed and suffering of the masses, and then have to maintain themselves by means of war, destroying lives, families, traditions, art and beauty. No matter, the nation must live. Here somebody cares, but it's still a world where violence rules. You've got to watch out for yourself nowadays. Nobody else will. Sure, be polite — you'll be popular. Help others — they'll be obligated to help you. Squeeze everything out of life possible — pleasantly, if you can, but squeeze.

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As for God, if we didn't know differently (and many nowadays don't) it would be easy to put him into this picture in kind. It would be easy to see him as demanding, just like everything else. Nature says: "Be quick, be greedy, be crafty, just to stay alive!" Society says: "Be popular, be moral, be useful, be pleasant. Do unto your neighbor so he'll do something for you." How easy to think of God as fitting in in the same way! "Be good, or I won't bless you! Please me by obeying me, and I will do a few good things for you — prevent accidents, keep you healthy, shield you from pain. If you slip, I can't like you any more. If you drink or steal or hate or forget me, you're just like the little salmon that couldn't swim fast enough. Too bad, but that's the way it is."

False Framework

Yes, it would be easy to put God in that framework. It just seems to fit. As a matter of fact, most of us, unaware, do think of God this way. When pain stings us, we wonder, "What did I do to deserve this?" When some adventurous, inconsiderate driver crowds us off the road, we mutter, "Boy, he'll get *his* someday." Why not? This world seems to belong to those who earn it, who are good, helpful, clever, conniving, hard-working, intelligent, positive, healthy and talented. Or does it?

Our gathering together here is a celebration of the fact that this whole line of reasoning is wrong. Wrong! Fundamentally wrong, eternally wrong. We are here, making commitments, pledges, promises to a covenant that says something about God that is violently different. Perhaps the best way to put it is this: when we fail, when we fall short of being what we are meant to be, when we offend our brother by our selfishness or loveless-ness, we may be hurt, our brother may be hurt — but Almighty God feels it more painfully than either of us. When we fall, God is hurt.

We gather here because of a memory, the most precious memory in all human experience. There was a man who was God. And as his simple but

confusing life drew to its bitter climax, he met with his friends and he said, "Look, I will give you something to remember about me — about God. This bread is just like God's emotions — broken, crushed, shattered, because of you. He cares that much. This wine is the splattered tenderness of his valuable love — spilled, throbbing and weakening, because you are not yet a person and your blunderings hurt him that much."

Remember when, as a wee child, you fell and bruised your arm, your mother kissed it, comforted you and tenderly set you on your feet again? You felt, "If she cares that much, that she too is distressed in my hurts, then I can surely carry on in the face of all hurts." The memory of that holds one through many adult problems.

Remember when someone you love groaned along with you in your pain, and you felt, "If this person whom I respect values me so much as to be hurt, then I can value myself. Not on the terms of ability, or personality, intelligence or riches, but because I am loved!"

This is what is true about God, and about you. You are loved with a passion from on high, a caring that suffers *more* with you and for you than you do. You mean that much.

Let the brokenness of this bread and the shed wastedness of this wine be to you the one outstanding thing you can ever remember about God.

Who's Boss

(Continued from page 19)

did not know a better way to show them. So the father and mother who avoided discipline in order to remain on good terms with their children find themselves the butt of their children's antagonism after all. The fatuous, permissive and pampering parent becomes, willy-nilly, the child's worst enemy. When a boy is six or seven, you can manage in the U.S.A. to keep him sweet by giving him everything he wants, but when he gets to be sixteen or seventeen this becomes overwhelmingly impossible — even in the U.S.A. But he may not be able to understand that. In any case, since he has been brought up at six and seven to believe that if he threatens to get nasty, you will make it possible for him to have his way, he will not sweetly accept a situation at sixteen or seventeen in which you cannot follow through.

The result is guilty feeling all around. He feels guilty because he holds you in contempt for disappointing him. You feel guilty because you realize that you have allowed him to grow up without the stamina he needs to face the frustrations life will offer. And a guilty feeling is the worst doom that can befall you in these times. For in our day we are taught that when you have a guilty feeling, you should rush around looking for someone who has sinned to make you feel guilty. Who will tell us to confess to God the sins that make us guilty, to ask his forgiveness and pray for his love to enable us to go forward?

This is Christian Education Sunday. And, to put it in the blunt vernacular, the business of Christian Education is to let our children know who is boss. The secret of any success we may have in this will depend on the degree to which, by God's grace, we can remember just who is boss. It isn't the kids! They are out there ahead and there's nothing we can or should wish to do to change that. But it isn't the kids. It isn't you either. You are in a superior position, or should be, as far as wisdom, experience and knowledge are concerned. There isn't anything your kids can do about that! And you should not let them think that they can. But you are not boss either.

God is our boss! And as soon as you have said that, you have to renounce the term for good and all. For God does not wish to boss us around. That is why he went the long way around by the way of the cross in Jesus Christ to show us that he wishes us to assume the maturity and judgment we need to go ahead on our own with only love's promptings to guide us.

One day Jesus caught the disciples in one of their many wrangles about superiority. James and John, the sons of Zebedee, were trying to get Jesus to pronounce them top dogs in that pack of twelve. Their dear mother was in there too yelping for position at the head of the pack when she should have been far in the rear. Well, Jesus said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served, but to serve, and to give his life as a ransom for many."

Leading from the rear, that is love's way.

To Whom It May Concern

I love thy Kingdom, Lord,
The House of thine abode —
With chewing gum I coat her pews,
With trash her hymnals load.

I love thy Church, O God,
I praise her heavenly ways;
And, when I've worshiped, sextons know
They'll have to clean for days!

GERALD H. HINKLE

Prayer

For New Ministers

ALMIGHTY and eternal God, who hast needs which only human hearts and hands can satisfy and who dost never reveal thy power more surely than by its limitation, we have gathered here to praise thee for these men and women whom thou hast called to share the joys and sorrows of thy love. On them thou must depend for much that thou desirest for the congregations they will serve, and we pray that calling them to the ministry, thou wilt make them ministers worthy of their calling.

When they think of themselves, may they have no doubt that men not with thee are against thee, and let them not deal lightly with the sins and weakness within themselves which often lead thy friends to cause thee more pain than thy foes. Save them from trying to walk the second mile before they have traveled the first. Grant them never to be so anxious about the speck in their brother's eye that they do not see the log in their own. Teach them to carry their own burdens, and when they meet the awful hours where they have no choice but to lean upon thine everlasting arms, vouchsafe that their ministry may be none the less the offering of their strength and not the refuge of their impotence. Guide them not to feed upon their congregations but to feed them, not to substitute the preaching of the word for the doing of it, and not to think that being people of Christ excuses them from being hearty, wholesome people. Make them honest, make them kind, make them dependable, and protect them from assuming that their work is too important for responsibilities like keeping appointments, answering letters, paying bills, and obeying laws. For we pray, our Father, that when these men and women think about themselves, they may have no doubt that men not with thee are against thee.

Yet we pray, too, that when they think of others than themselves, they may hear the kindred word that those not against thee are with thee. Let the iron of thy justice curb them from the softness that is stranger to truth, but drain not their veins of the blood of compassion. Set them on fire with the greatness of the gospel, but deny them not the understanding that thou hast many witnesses and many loves and many mysteries. Lure them into patience like thine own, and if they say they love thee, make them restless till they love the world which thou didst love enough to give thy Son. We see only in part, O Lord, and always shall; but we ask that thou wilt push back the horizons of these men and these women, lengthen their sight, enlarge their sympathies, that they may find no man so ugly and no woman so troublesome and no child so unimportant that they close the door against his need or shut their eyes upon his hope.

What we could do for these servants of thine has been done. Now we give them unto thee alone, and we pray that turning our successes to thy glory, thou wilt also turn even our failures. Through Jesus Christ our Lord. Amen. — *Roy Pearson, Dean, Andover Newton Theological School; at a Seminary Baccalaureate Service.*

Winds of God

(Continued from page 21)

when he found that the paper toy, which seemed like a dancing butterfly in the breeze, became lifeless when brought into the house.

It is very much the same with our experience of life. When our days are bright with achievement and excitement we are all but oblivious to the winds that blow, forgetting that apart from them we would get nowhere. It is when things go awry that we need above all to remember what Longfellow wrote:

> The day is cold and dark and dreary;
> It rains, and the wind is never weary.

The truth is, the winds of God are a constant part of our experience. God has a purpose and a plan with regard to them, which we would do well to heed. Ella Wheeler Wilcox has summed it up thus:

> One ship drives east and another drives west
> With the selfsame winds that blow.
> 'Tis the set of the sails
> and not the gales
> Which tells us the way to go.
>
> Like the winds of the sea are the ways of fate,
> As we voyage along through life:
> 'Tis the set of the soul
> That decides its goal,
> And not the calm or the strife.[2]

Ah, you say, but who am I to know how to set my sails aright? To be sure, you and I are at best mere seamen on life's tempestuous seas, but God who brings forth the winds has also sent us the pilot, his only Son Jesus Christ. So great is his knowledge of the seas around us that even his disciples marveled at his mastery. They said, "Even the winds and waves obey him!" No need therefore for any of us to flounder helplessly or to risk safe passage amidst the winds of God — if with all our hearts we truly accept and serve Christ, the pilot and captain of our souls.

[2] Ella Wheeler Wilcox, "The Ship Drives East" (Hammond: W. B. Conkey, division of Rand McNally & Co.). Used by permission.

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I Learned Humility From a Tape Recorder

By Michael Daves

IT WAS a wonderful gift. I appreciated the tape recorder very much and said so. Now, I could do what I had always wanted to do — hear myself preach while sitting down with my mouth shut. Secretly, I assumed that the tape recorder would confirm my suspicions about myself — namely, that I deserved a larger appointment and that Harry Emerson Fosdick had, at long last, found a preaching equal. I was wrong.

Late Sunday night, I crept back into the darkened sanctuary. That morning during the service, the thin magnetic tape had made its resolute journey from one reel to the other. I rewound the tape. The squeaky noise the tape made as it was being rewound sounded not unlike the speech of Donald Duck, and I hoped that the tape would sound better when played forward. But, of coursé, it would. That morning's sermon had been an especially good one. I had labored for many hours over books and commentaries and Bible and manuscript. I had read and re-read, revised and re-revised, until both my pencil and myself were worn down.

Finally, the moment arrived. I turned on the tape recorder, and slid into the first pew. For the next forty-five minutes, I was in a state of shock. I heard, but I did not believe. I knew that I had delivered the sermon that morning, but the voice on the tape wasn't my voice. My voice was more resonant and controlled than the voice bombarding my ears. I thought about taking the machine to a repair shop. Later, I realized that it was not the recorder that needed to be taken to a repair shop, but myself. The recorder (like pictures) does not lie; I had been lying to myself about myself, thereby adding much to the suffering of the Sunday morning saints.

The prophetic recorder pointed an accusing finger and said, "Thou art the man, Michael Daves. *Thou* art the man!" After the initial shock passed, new insights opened up. My congregation had not been nodding in agreement to my sermons, rather they had been nodding in sleep. Attendance had been off, not because of bad weather, but because of the sermon climate. People had said the sermon was good out of habit. I had thought the sermon was good out of ignorance. Turning off the tape recorder, I walked out of the sanctuary. My stomach felt upset, and it was not because of supper. I was about to learn a lesson in homiletic humility.

The next morning, I was unsuccessful in settling down to work. The experience with the tape recorder occupied my thinking. Try though I did, the experience could not be rationalized and would not go away. It kept knocking at my mind's door, demanding that something be done. I began some Jacob-like wrestling with the problem, and reached several conclusions. Conclusion number one: Harry Emerson Fosdick did not have to worry about sharing the sermonic spotlight with me. Conclusion number two: I had been deaf to my own preaching. Everyone had been listening to my sermons, except myself. Conclusion number three: Something must be done to improve my preaching.

Irritating Habits

I put pen to paper and jotted down some of the irritating speech habits which I recalled when listening to the tape playback. " 'Strained' voice, too high pitched. Rate too fast. Enunciation unclear in spots, etc." Then, I began a "Six Weeks Toward Better Sermons" program, using the tape recorder. It's a simple program, and anyone with a tape recorder can follow it.

First, I made a chart in order to keep close check on my sermons. I divided the sermon into two parts: (1) content, and (2) delivery. Under the "content" heading, I placed the traditional speech divisions: introduction, body and conclusion. When playing back the tape, I evaluated the effectiveness of each division. Did the introduction achieve its purpose of interesting the audience? Did the body clearly delineate the subject? Did the conclusion sum up and motivate? I also put down the headings, "illustrations," "style," "modes of proof" and "motivational appeals." Were the illustrations fresh and vivid? Was the style clear? Did I use good logic? Did I appeal to some fundamental desires?

Under the "delivery" heading, I kept check on such things as "voice quality," "vocal variety," "pitch," "rate," "volume," "enunciation," "pronunciation" and "inflection patterns." Obviously, when I played back the tape, I was as busy as a fireman at a four-alarm fire. With these charts prepared, I was ready to record my sermons and really listen to them discriminatingly.

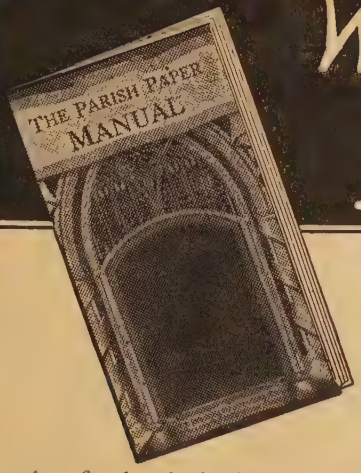
Ungentle Revelations

Thereafter, every Sunday for six weeks, I had three church services — one at which only myself was in attendance. I found many skeletons in my closet, among them, faulty logic, shades of verbosity and clumsy expression, not to mention bad phrasing and repetition. If anyone had ever put new wine into old wineskins, I am the one. I filled out my charts and attempted to avoid the mistakes. I found that it is very easy to fall into bad preaching habits and very difficult to break them. But thanks to the ungentle revelations of my tape recorder, my preaching has improved. After two weeks, I could tell the difference in sermon quality, after three weeks, my wife could tell the difference and after six weeks, I think that my congregation could tell the difference. At any rate, Eutychus was absent from the services.

The self-improvement program has lasted more than six weeks, with my tape recorder frequently being called into action. I carry on a dialogue with it at least once a month, and my "friend" never ceases to give me new insights.

My experience has taught me that every preacher should buy, beg, or borrow a tape recorder and listen to himself preach. He will learn a tough lesson in humility, in addition to reaping a bountiful homiletical harvest.

MICHAEL DAVES *concluded his ministry this spring at Sunnyside Heights Methodist Church, Wichita Falls, Texas, to become the pastor of First Methodist Church, Addison, Texas. Mr. Daves, who was a journalist before entering the ministry, has also served several other Texas pastorates.*



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Book Reviews

How to Reach Group Decisions. *By Lambert J. Case. Bethany. $1.00.*

How to Conduct Religious Radio Programs. *By James E. Kimsey. Bethany. $1.00.*

How to Build a Church Choir. *By Charles H. Heaton. Bethany. $1.00.*

Publicity Goes to Church. *By William E. Leidt. Seabury. $2.75.*

The Use of Audio-Visuals in the Church. *By Oscar J. Rumpf. Christian Education Press. $3.00.*

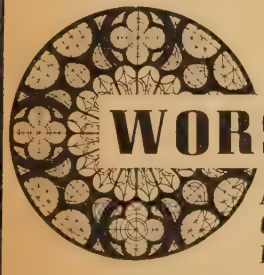
The Art of Building Worship Services. *By T. B. McDormand. Broadman. $2.50.*

Flower Arrangement in the Church. *By Katharine M. McClinton. Morehouse-Gorham. $2.50.*

THE work of a Protestant minister is frequently a struggle to get the machinery of the local church running smoothly enough so that he can give attention to the proclamation of the gospel and to ministering to the individuals and to the community which is his chief function. It is easy to disparage giving attention to the details which demand an inordinate amount of time. Yet unless these details be mastered, the resulting chaos will prevent the accomplishment of what the Christian minister would like to be doing.

In short, these books are not concerned with the "ends" of the Christian ministry. They are directed to the "means." As any practicing pastor knows, the problem of the parish ministry is relating the one to the other. These seven books are simple, practical, helpful. Perhaps their best use is to be purchased by the minister for his church, and then passed along to the appropriate lay leader. So used they would help to train the laity of a church to take over efficiently, confidently and in good order many of the details of parish administration which have to be handled and which, unless handled well by lay people, pile up on a minister's desk and handicap his real ministry.

The subjects of all seven books are adequately described in their titles. They are brief and concisely written, abounding in practical suggestions. The three from The Bethany Press have the additional merit of being inexpensive. There is a tendency in some circles to laugh at "How To" books. Scripture reminds us however that it is better to be a doorkeeper in the house of the Lord than to sit in the seat of the scornful. Perhaps it can be said that these books are splendid doorkeepers which open the way to greater opportunities for a Christian ministry. — *James Gordon Gilkey, Jr., Bethany Union Church, Chicago, Illinois.*



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Steps to Christian Understanding. *Edited by R. J. W. Bevan. Oxford. $3.50.*

TWO recent personal experiences have spotlighted the need for books like this. A high school youth fellowship discussion on science and religion, which I visited, turned entirely on questions about the literal interpretation of the creation account in Genesis. All the larger issues of the effect of the scientific method on religious faith or the validity of faith in the light of truth revealed by science were ignored. In a second incident, at a student fellowship meeting on a university campus, a senior sociology major approached me with a gleam in his eye asking, "How do you religious people explain the origin of man *now*? Do you still think God created the world in seven days?"

There is some stirring high-level discussion going on today among clergymen and scientists. There are some scientists whose faith is actually a testimony to the fact that science and religion can meet in the life of a person. But most laymen have a great void separating their religious understanding from their comprehension of the world as modern science has led us to see it. It is as though we were looking at a valley from one vantage point or from another. One looks from this promontory, and another from a different one, and each claims it is a different scene that he sees.

Steps to Christian Understanding attempts to forge a path across that valley, so that we may look at life and the world first from one point of view and then from the other, recognizing that it is the same world we see, that each view has its validity and that both are necessary to get the complete picture.

R. J. W. Bevan, a teacher of religion and philosophy in a British secondary school, has recruited a top-flight list of clergymen and scientists to contribute chapters to this book, including David Cairns of Aberdeen, Herbert Butterfield of Cambridge, F. W. Dillistone of Liverpool, and Nathaniel Micklem of Oxford. The book is organized in three sections — God and the World, God and Man, and Doctrines of the Christian Faith. While the writing is scholarly throughout, some chapters deal with elementary principles such as Matthews' introduction called, "Thinking About Religion." Other chapters, such as Fision's on "The Christian Hope" will leave theological novices reeling. (Incidentally, this seems to me to be one of the most stimulating and imaginative discussions of this doctrine I have read.)

While this may be used as a study book for students or perhaps a group of young adults, its principal use for ministers will be as a resource book for preaching and teaching in an area where informed leadership is sorely needed. — *Joseph W. Baus, Field Director of Christian Education, Pittsburgh, Pennsylvania.*

The Dignity of the Undefeated *and Other Sermons. By Charles F. Jacobs. Christopher. $3.00.*

AMOS Wilder contends that contemporary literature and other art forms have significant theological value. Here is a pastor who agrees to the extent of basing sermons on current books. Dr. Jacobs, minister of the First Congregational Church of Waterloo, Iowa, brings into his pulpit a commendable parade of modern biographies and novels, from Hemingway and Huxley to James Baldwin and Lillian Roth. (The title sermon was inspired by Ethel Waters' "His Eye Is on the Sparrow.") Each sermon begins with a description of the chosen book, then goes on to expose relevant helps for Christian living seen in the plot.

Although the idea is creative, even courageous, the sermons seem to fall short of their potential. As the books march by, there is a repetition of certain praiseworthy but obvious human heroisms, e.g., persistence, hope, trust.

few of the profound theological implications of current history (inferred by some of the authors) are dealt with. Rather each sermon produces a list of sound moralisms that would be appropriate for the service club circuit or a P.T.A. meeting. Too, one senses rather keenly that the literary references have crowded out the vast biblical resource which would have been so enriching. Texts are quoted but little used; the lesson for the day is from the *Saturday Review*, not the canon. The result is the same surface flavor, less effectively told.

These twelve sermons are pleasant, not deep, but encouraging. No great theme of destiny is tackled, no Divine Word to man's major predicament, but usable teachings for daily living are offered in palatable form. The illustrations are helpful but not commanding (an overdose of Robert Frost), the outlines adequate but not unusual. Laymen will like this book, except those few who seek to be stimulated to sacrificial insights. — *Wesley C. Baker, Shadow Hills Presbyterian Church, Sunland, California.*

THE GOSPEL AND CHRISTIAN EDUCATION. *By D. Campbell Wyckoff. Westminster. $3.75.*

DR. D. CAMPBELL Wyckoff, professor of Christian education at Princeton Theological Seminary, has made an important contribution to the growing body of literature enriching the field of Christian education. Subtitled "A Theory of Christian Education for Our Times," it is no mere copy of the present confusion now reigning in general educational circles. The author has a point of view which is refreshingly valid because it is solidly grounded in Christian theology.

Wyckoff begins his search for a theory of Christian education by a realistic confrontation with today's cultural situation. He readily concedes that our culture has powerfully influenced the theology and life of the church. A major problem of Christian education is that it must always be framing its purpose and content in different and relevant ways, always meeting the challenge of constant change. Still he believes that the church has its own distinctive and never-changing values to offer to education. "The distinctive thing about Christian education," he writes, "is the ministry of the Word, the Word that (this) God speaks."

Christian education "can and must be theologically thorough and accurate, and at the same time maintain educational integrity and soundness." The emerging science of education and the experiences of secular groups are resources which God has put at the disposal of the church in our day. The church's present problem is "that of discovering how to use to the greater glory of God the new knowledge in education and theology that is available to it, in spite of the fact that its educational practitioners are largely lacking in professional training in

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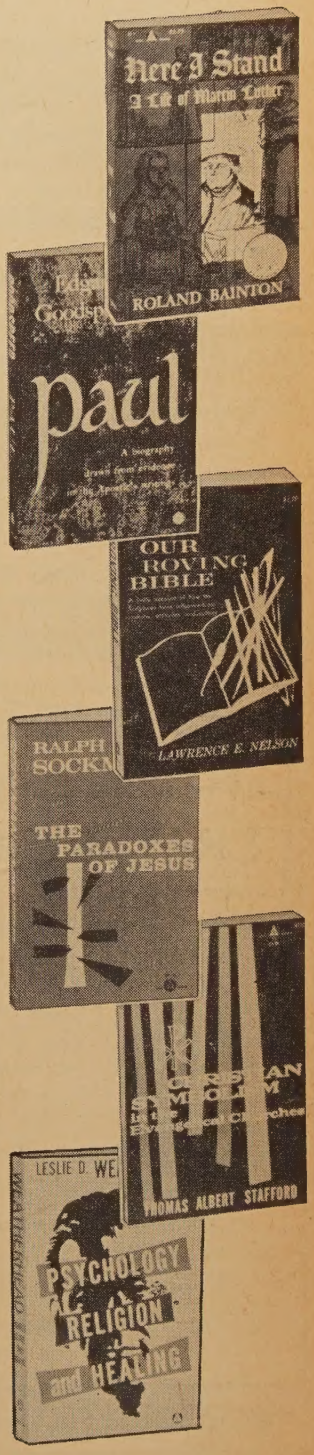

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either field, and in spite of the fact that its existing institutions operate at a level that is for the most part far below a professional standard."

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simplicity and clarity." He is not willing to surrender the term "gospel" to the inadequate and oversimplified interpretations of the "revivalists." This book is commended to all of those who believe that the task of Christian education is indispensable to the witness of the church in today's world. — *Lee C. Moorehead, Indianola Methodist Church, Columbus, Ohio.*

HOPING TO BE SOMEBODY. *By K. Morgan Edwards. Abingdon. $2.50.*

THIS Methodist pastor in Pasadena is concerned with our growth as persons in the service of God. The author says his purpose is to rediscover those ingredients in the gospel which make it really good news. The title makes the book appear as a self-centered, self-realization book smacking of success-religion. It is far from being this.

The ingredients that make the gospel good news begin with an appreciation of life. As a gift of God it has high possibilities. We sell it short by doubt of its worth. Jesus didn't. We likewise sell ourselves and God short. If before the World Wars we presumed too much, both individually and socially, now we presume too little. We lack hope; we are in the slough of despair. This is to deny God and his grace. Sin is here, but grace is stronger; forgiveness and the love of God can make us strong and free. The deepest truth of the gospel is the love of God and his power to restore our alienation. Only in his acceptance can we be free of our aggresions and so free to love.

Our growth as souls under the love of God is the mission of our life. "To live is to be slowly born." Life is a process of growing souls. We are to grow up in every way into Christ. This is our calling, our hope, our joy. But it takes time and, therefore, patience. In declaring that God is patiently at work, in history and in our souls, this is a hopeful book. — *H. Richard Rasmusson, University Presbyterian Church, West Lafayette, Indiana.*

TALKS WITH MEN. *By Norris L. Tibbetts. Association. $2.00.*

THIS is an attractive little book containing forty-five brief devotional talks originally given in chapel services for the Men's Class in Riverside Church, New York. They are skillfully done and amazingly compact.

Among the most helpful one may mention "Be Still and Know" in which Dr. Tibbetts suggests several kinds of knowledge which are "not so much sought and found as received." In "Soldiers of the Cross" an interesting contrast is drawn between the soldiers *at* the cross — whose counterparts in every age willfully or blindly inflict suffering and loss — and soldiers *of* the cross who relieve suffering, save life and spend themselves in service. "The Courage of Imperfection" derives a lesson from Benaiah who, though not qualified for membership in "The Three" who topped David's men of war, yet made a satisfactory career i his bodyguard known as "The Thirty Christ's command to "Love yo enemies" is shown to mean not th we should have no enemies ("He ha them") but that by centering our co cern on the needs of those who ha us we may learn to keep on loving i the face of their hostility.

Some, however, will feel with th reviewer that the book leaves u touched some of the deepest needs c men and misses the point of God remedy for their real predicament. Fo the gospel offered here is "the goo news that God has come to us in Chris to show us what He would have u do." The emphasis is that, with God help and with the example and guid ance of Jesus, we may meet life's ex periences wisely and well. This nea approach to the New Testament gospe "liberal" preachers (of whom I wa one) were proclaiming in the halcyo days before the world started crashin down around us. One wonders wher the author of *Talks with Men* has bee during these decades in which Chris tians everywhere have been seeing an feeling anew the frightfulness wrough by "our sinful nature, prone to evi and slothful in good," and rediscover ing some of the lost dimensions of th redemption which God has wrough through Jesus Christ. — *James M Howard, Fort Pierce, Florida.*

EARLY CHRISTIAN DOCTRINES. *By J. N D. Kelly. Harper. $5.75.*

THE BRANCHES were already drying and the fruit was falling off: twentieth century Christianity was withering from the root. The re covery of theological life began with renewed witness to the Holy Scrip ture: biblical scholarship has bee having a great rebirth. But as soo as its questions were raised, historian began to note that the answers re ceived were somehow partial. Me like Albert Outler began to ask wh we came back from the Scriptures s often with our own prejudices sanc tioned, our differences as great an our opinions as private as before Their counsel: begin to study again the early gropings toward a doctrina consensus in the church of the firs four centuries. Explore where an why it stumbled and fell and resurrec its monuments. Follow the signpost of its aspirations and the direction of its affirmations in quest of new truths out of the old truths.

This search evoked surprise an pleasure from the specialists, thos equipped to pursue the ancient disci plines. The rest of us, who had t be content with their findings s often were left cold by their mono graphic chopping up of a greater re ality or bored silly by the inclusiv studies of a half-century ago. Suffic it to say that J.N.D. Kelly's boo single-handedly remedies this: it ha no competitors at all as a guide. Ac curacy, liveliness, clarity, and Christia concern are evident in the ranges o his thought. The canards about creed

ism and the casual dismissal of Trinrian and Christological definition in e days when the church was young n be dismissed as signs of ignorance d misinformation by anyone who s read and empathized with this ok. It does not do the whole work: is a key to a door that needs opening.

ETTING READY FOR TOMORROW. *By Charles M. Crowe. Abingdon. $2.75.*

THIS is a simple, easy-to-read, practical book to help the reader get ady for old age and retirement with iritual resources and without the eling of futility and emptiness. It is ore in the stream of Proverbs than ul, offering a kind of worldly wisdom the framework of liberal religion.

It is obvious, reading this book, that e writer is writing in an environment peace, security, comfort. There is t much here for those whose homes e gone and whose lives have been attered by war. Neither is there any cognition of the possibilities of nucle- warfare or the evil dimensions of e communist tyranny. What shall e say to those who doubt there will a future?

The view of man and society is optmistic and hopeful. Resources are sumed available for cultivating the ind and spirit for a happy old age. nd if it is not as easy as this book ould indicate, it is in part true. We have a role to play in our future, s context and shape. And *now* is the me to begin. — *H. Richard Rasmusn, University Presbyterian Church, Vest Lafayette, Indiana.*

Pulpit Calendar

Sept. 6 — Labor Sunday.
Sept. 7 — Labor Day.
Sept. 13 — 17th Sunday after Pentecost.
Sept. 20 — 18th Sunday after Pentecost.
Sept. 27 — 19th Sunday after Pentecost.
Sept. 27-Oct. 4 — Christian Education Week.
Oct. 4 — World-Wide Communion.
Oct. 11 — Men and Missions Day.
Oct. 11-18 — Churchmen's Week.
Oct. 18 — Laymen's Sunday.
Oct. 25 — World Order Sunday.
Oct. 31 — Reformation Day.
Nov. 1 — All Saints' Day.
Nov. 2 — All Souls' Day.
Nov. 6 — World Community Day.
Nov. 8 — Stewardship Day.
Nov. 15 — 26th Sunday after Pentecost.
Nov. 22 — Thanksgiving Sunday.
Nov. 26 — Thanksgiving Day.
Nov. 29 — 1st Sunday in Advent.

HAVE A GOOD DAY. *By John W. Rilling. Muhlenberg. $2.75.*

THIS book of sermons takes its title from the first sermon. It is not a book at which "to light one's candle," although it has some suggestive ideas and insights. Now and again he challenges the imagination. "Good manners in church ordinarily suggest that you do not watch what the person next to you puts in the offering plate. But Jesus sat precisely where he *could* watch. . . ." For those who think God can change evil into good by some touch of magic he says "God is holy, therefore we are bound to be disappointed if we expect some alchemy to turn leaden motives into golden deeds." The closing sermon on "The Man Who Leaped Over the Wall" (Luther) is, as one might expect of a Lutheran preacher, the best in the book. These sermons charm by their simplicity and style but are sometimes lacking in depth. It is however a book which a pastor might profitably lend to his laymen. — *David T. Erickson, First Baptist Church, Arlington, N.J.*

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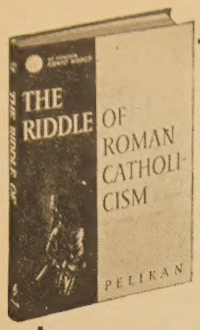

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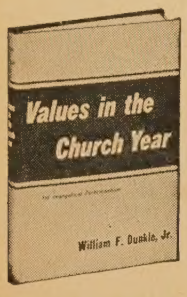
JAROSLAV PELIKAN, a young Lutheran minister, is professor of historical theology, the Federated Theological Faculty, the University of Chicago.



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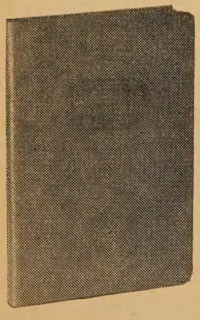

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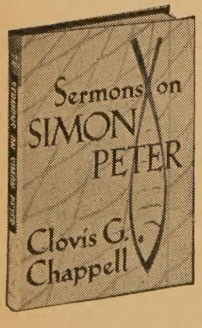

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